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"Let there be progress, therefore; a widespread and eager progress in every century and epoch, both of individuals and of the general body, of every Christian and of the whole Church, a progress in intelligence, knowledge and wisdom, but always within their natural limits, and without sacrifice of the identity of Catholic teaching, feeling and opinion."—ST. VINCENT OF LERINS, *Commonit*, c. 6.

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THE CATHOLIC ENCYCLOPEDIA, VOLUME I.

The announcement, some two years since, that this important work had been undertaken, aroused wide-spread interest. It also led, quite naturally, to no little speculation. Any encyclopedia, whatever its special object, means a storehouse of information. When that object is the Catholic Church, its constitution, doctrine, discipline and history, a vast range of possibilities is suggested as to the selection of subjects, the methods of treatment, the choice of writers and the position that might be taken on many difficult or controverted questions. The fact, moreover, that it was necessary to limit the work to fifteen volumes was sufficient indication that careful judgment would have to be exercised in allotting to each department its due proportion of space.

A clearer view of the work as projected was given in the "Specimen Pages" published early in 1906. These explained somewhat more in detail the scope and the plan of organization. They also outlined the character of each of the thirty-three departments and its special relation to the Catholic Church. From the partial list of contributors drawn up for the Specimen and from the articles which it contained, one could see that the Encyclopedia was to be in reality an international work of reference.

The appearance of the first volume goes much farther towards showing in a definite way just what the Encyclopedia is to be. It not only points out, but supplies, a need. Or rather, one may say that it reveals that need more fully

by opening up, on a multitude of subjects, sources of information, lines of thought and views of historical fact with which most readers now for the first time become acquainted. In many respects also, the work is unique; in one feature it is without precedent; it shows that the Catholic Church is today, as in the past, a vital force that influences, in one way or another, the thought and the action of mankind, the progress of civilization, the social, educational and religious development of the human race.

Looking more closely at the contents of the volume and noting some of the more important articles, one is enabled to form an idea of the extension of the Church and to realize that it is truly Catholic in the sense that it reaches to all parts of the world. Under this head come the descriptions of continents and countries such as Africa, America, Asia, Abyssinia, and the Argentine Republic. Each of these presents, along with the physical characteristics and civil history of the country, the story of Christianity, its struggles and triumphs. To the same class belongs the article on the Anglo-Saxon Church, which traces the development of Christianity during the early period in England. The treatment of America is liberal, one article being devoted to the Pre-columbian Discovery and another to the later exploration and colonization. Of special interest to the American reader are the articles on the several States of the Union—Alabama, Arizona and Arkansas—in which an account is given of the first settlements, the introduction and growth of Catholicism and the legislation which affects the Church. Still more detailed, from the ecclesiastical point of view, are the statements concerning each diocese. From the long list of sees, one may select, for the Old World, Armagh and Aberdeen, Aix and Angers, Alban and Amalfi; for America, Alexandria (Canada), Albany, Alton and Altoona; while Australia is represented by the archdiocese of Adelaide and the diocese of Armidale. Each account includes the establishment of the diocese, the names of its principal bishops, its educational and charitable institutions, members of the laity who have rendered notable services to the Church, and statistics of population, clergy and religious orders. It is

particularly instructive to note the rapid growth and the widening activity of the Church in our American dioceses. Some of our cities, indeed, compare favorably with the much older cities of Europe, such as Aachen, Amsterdam and Antwerp which, on account of their Catholic traditions, are described in separate articles. The Encyclopedia not only furnishes information to the reader of today, but stores up valuable material for the future historian. What a fund of knowledge will thus be provided when the work is complete may be estimated from the fact that about 1000 dioceses and several hundred titular sees are to receive similar treatment. If only as a work on Ecclesiastical Geography, the Encyclopedia will render invaluable service.

While this diffusion of the Church and the implied influence for civilization are worthy of careful consideration, it is still more important to understand the inner activity of Catholicism. The thoughtful student, at any rate, will not be content with observing outward manifestations of vitality; he will penetrate to the source and discover in structure and function the explanation of what he observes. This means that he will seek to understand the organization of the Church, the exercise of jurisdiction by the Hierarchy and, above all, the action of the Papacy. A complete survey of these subjects is not to be expected under the first letter of the alphabet; but the final scope of treatment is sufficiently indicated by the articles on Apostles, Apostolic See, Apostolicity and Archbishop; while under Adrian, Alexander and Anferus are presented some of the most interesting pages in the history of the Popes.

Intimately connected with this hierarchical organization and associated with it in the various lines of religious work, are the Orders of men and of women which have been founded from time to time to live under special rules and to labor for special purposes. Their government is well illustrated by articles on Abbess, Abbey, Abbot and Ancren Riwe; their history and institutions by notices of great Abbeys like Abingdon, Affligem, Aldersbach and Ampleforth; and their work in particular directions by the accounts of the Alexians and Ambrosians. To these, of course, should

be added the biographies of their founders and of their members who shone by sanctity and learning—Alphonsus, Angela, Anselm, Aiden, Anthony and Aikenhead—to mention but a few of the names that occur in this volume.

The chief aim of the Church and of its entire organization is to perpetuate and spread the truths of Christianity. Though Catholic doctrine has been formulated with the utmost care by proper authority and explained by innumerable theologians, there is always need of setting it forth afresh in order to meet the changing conditions of thought and life. It is therefore gratifying to note that the Encyclopedia makes adequate allowance in its pages for doctrinal subjects. In particular, prominence is given to matters concerning the Scriptures and to the biblical topics which are just now the center of discussion. In this department appear Aaron, Abraham, Absalom, Adam, Aggeus, Amos, Animals in the Bible, Acts of the Apostles, Antichrist, Apocalypse, Ammonites, Ammonian Sections, Amorrites and Ark, besides a large number of shorter articles on the principal persons and places mentioned in Holy Writ. These biblical subjects are discussed with a calmness and breadth of view which is in keeping both with the Catholic position and with the requirements of modern scholarship. No unprejudiced reader of these articles will get or retain the impression that the Church is indifferent to Scripture or that Catholic scholars are heedless of biblical research.

As the authoritative interpreter of the Word of God and the custodian of the deposit of Faith, the Church has repeatedly cast into definite shape her dogmatic teaching. The earliest formulation of her belief is found in the Apostles' Creed whose content and history are presented in a special article. Under the titles Absolution, Adoration, Adoption and Angels, the Catholic doctrine on these important subjects is explained at considerable length. In regard to many other dogmatic questions the belief of the Church is shown by the decisions taken against various heresies. Here, in addition to the general article on Apostasy, attention may be called to Albigenses, Anabaptists, Antinomians, Adoptionism, Apollinarianism, Arminianism and Arianism. The

claims of Anglicanism and the recent action of the Holy See concerning them are stated in plain, dispassionate terms. In fact, the same fair and dignified tone is preserved through all the articles that deal with the beliefs and practices of those who have fallen away from the unity of the Church.

On its practical side Catholicism has developed the comprehensive sciences of Moral Theology and Canon Law. In these the principles and rules of Christian life and the discipline of the Church are explained. The layman as well as the cleric will find abundant information on Abduction, Abortion, Abstinence, Administrator, Adoption, Adultery, Anathema, Affinity and Appeals. These articles, moreover, illustrate the wisdom of the Church in dealing with human nature. They show that ecclesiastical legislation, while preserving unchanged the essentials of Christian morality, has kept in view the actual needs of each succeeding age and, with a vital power of adaptation, has provided, by salutary enactments, for righteousness in individual conduct and social action.

The same moral development, maintaining unity of substance through all variations of form, is strikingly exhibited in Catholic worship. Take, for instance, the different liturgies which the Encyclopedia describes—African, Alexandrine, Ambrosian and Antiochene. Each of these has its peculiar rites and ceremonies, and each differs in some respects from the Roman with which we are so familiar. Yet all contain the same essential elements, as they all express the same Faith and administer the same Sacraments. Or again, if we consider the details of liturgical practice and inquire into their meaning and history, we find a wealth of symbolism in each object and action, while the language employed in the several rites is inspiring as it is simple. Hence the exhaustive articles on Altar, and the accounts given of Agnus Dei, Alleluia, Amice and Angelus. The music also of the Church is exemplified in the Ambrosian Chant, Ambrosian Hymnology, Antiphon and Antiphonary; and the origin of the several antiphons and hymns is explained in special articles.

Apart from their present significance, nearly all the elements of the Liturgy possess an historical significance,

either because they have come down to us from the earliest days of the Church or because they represent with certain modifications the usage of antiquity. One is thus naturally led into the rich field of Christian Archæology, which in recent times has been cultivated with such satisfactory results by many eminent scholars. To these we are indebted for the valuable information contained in the articles on Agape, Alphabet, History of the Christian Altar, Amphoræ, Ampullæ, Amulet, Anchor, and Arcosolium. An impartial study of these and other subjects of an archæological character must eventually lead to the conviction that the Church of today is identical with the Church of the Catacombs. The very principle of development suffices to explain modifications in what is external and to set aside the charge of "innovation" which was once so easily preferred against the Church.

This inner life of Catholicism, comprising doctrine, discipline and worship, has not developed without conflict. It was rather to be expected, indeed it was foretold by Christ himself, that His Church would have to withstand the onset of various opposing forces. On the other hand, this struggle has occasioned many wholesome results. It has afforded opportunity for explaining the truths of Christianity by defending them, and it has called forth a distinct branch of ecclesiastical science. The purpose, methods and development of this science are exhibited in the article on Apologetics; its special problems will naturally find place in the treatment of the various heads of belief as these follow in alphabetical order.

One of the most interesting phases in the history of Apologetics is the relation which this science establishes between revealed doctrine and rational truth. To the findings of human speculation, the Church could not and cannot be indifferent. Though not in itself a philosophical system, Catholicism is concerned with every philosophy that touches upon the deeper problems of life and mind. It is therefore needful in a Catholic Encyclopedia to discuss such topics as Analysis, Aesthetics, Human Acts, Altruism and the metaphysical concepts of Accident and *Actus*. A wider reach

of thought takes in the position known as Agnosticism, a subject which has received thorough treatment, and the tendency to Anthropomorphism, the significance of which is quite clearly brought out. In criticising philosophical theories, old and new, the Catholic thinker follows the example and avails himself of the principles of the great speculative minds that dominated antiquity and in the Middle Ages laid the foundations of modern thought. Of masters like Aristotle and Abelard, Albertus Magnus and Alexander of Hales, the Encyclopedia points out concisely the doctrine and influence, while it also shows in numerous sketches of later philosophers the historical vicissitudes through which traditional systems have passed.

The preservation and transmission of the treasures garnered in antiquity would not have been possible without the systematic work of the school. Nor could the tenets of Christianity have been fixed in the minds of newly converted and civilized races except through the medium of Christian education. What the Church accomplished in this direction is told in the accounts of universities like Aberdeen, Angers and Alcalá and of ancient schools such as those of Aran and Armagh. The content of medieval instruction, apart from professional training, is exhibited under the Seven Liberal Arts, while the origin of our academic degrees is clearly traced to the Faculty of Arts and the honors conferred on Bachelor and Master. Among the institutions founded in recent times and specially devoted to the education of the clergy, All Hallows College and the American Colleges in Rome and Louvain have rendered excellent service, and the articles in which they are described will be welcome to hundreds of Alumni throughout the English-speaking world.

The educational work of the Church has not been confined to the clergy nor is theology the only department of thought which Catholics have cultivated. Science, literature and art owe much to men whose loyalty to the Faith was unwavering. The names of Agricola, Albicus, Alexandre, Alpini, Alzate, Ampère and Aldrovandi are not mentioned for the first time in the Encyclopedia, any more than

those which appear in the articles on Alchemy and Anatomy; but it is well that they find place in a work which undertakes to explain the attitude of the Church towards scientific research. A much longer list might have been given even in this first volume; and it is to be hoped that in future volumes the selective judgment will lean towards the side of inclusion.

As regards the Fine Arts, it is quite obvious that the main difficulty lay in making a choice. Happily, there is little room for contention here; it is generally admitted that Music, Painting, Architecture and Sculpture have enjoyed the patronage of the Church as they have drawn from Catholic belief and practice their best inspiration. Needless to say, Fra Angelico holds the place of honor among the great artists so far mentioned in the Encyclopedia; but there are also interesting accounts of Andrea Pisano, Amadeo, Aiblinger, Agnelli, Agazzari and Achtermann. The articles on Apse and Arch are important from the historical as well as from the technical point of view. They show how the structural elements taken over from the ancient world gradually reached their perfection under the skill of Christian builders who reared the great cathedrals of the West, like Aachen and Amiens and Angoulême, or gave to monastic life such homes as the abbeys of Muckross and Downside. Many of these structures still serve as models of solidity and grace; but even those which have yielded to time bear witness in the grandeur of their ruins to the genius and piety of their builders and to the uplifting power of religious thought.

These monuments of Christian Art were not suddenly called into existence; they were rather the final products in that long development which began in the Catacombs and culminated in the conversion of Europe. They would not have been possible without the missionary activity of the Church, nor can their meaning be fully understood except by those who appreciate the missionary spirit. In America one may see, almost side by side, the finished forms of Christian civilization and hardy attempts at new foundations. The same zeal that animated the apostles of the Old World has borne its fruits in the New. Among the Indians of this con-

continent, some of the bravest of Christ's followers have laboured; and it is well that they should be recalled in articles such as those on Algonquins, Apaches and Abenakis, and in the longer accounts of Acadia and Alaska.

While these names are familiar to the American reader, the lives of the explorers and missionaries of Latin America are not so generally known. Fortunately, a more lively interest is just now taken, for various reasons, in the affairs of our neighbors to the South, and this will probably lead to a more careful study of their history and a better appreciation of what they have achieved in the way of progress. The Encyclopedia has taken a step in the right direction by introducing to its readers men like Alvarado, Alaman, Alcedo, Alegre, Almagro and the missionaries who spread the Faith among the Abipones, Araucanians and Arawaks. These pioneers of Christianity often rendered service to science by their work in ethnography and philology, while they applied to their Indian converts the principles on which Christian society is based.

From such primitive conditions to the complex civilization which we enjoy or endure, the way is far. The course of social development is hard to follow, and it has only in these latter times become the subject of a distinct science. But as Sociology must count with religion, so, on the other hand, the Church must and does deal with sociological and economic problems. It is therefore important to have the views of Catholic scholars regarding Agrarianism, Arbitration and Almsgiving, on each of which an excellent article is contributed. No better evidence could be given of the Church's solicitude for the real welfare of humanity even in things temporal than such descriptions of her numerous philanthropic works as these few articles in the first volume lead us to expect.

These subjects, and in fact nearly all that have been mentioned above, naturally call for historical treatment. But reference should also be made to many articles that tell of the work done by Catholic scholars in the field of history. To this class belong Alzog, Natalis Alexander, Allard, Allatius

and Aschbach, besides the series of writers whose names occur in the general article on Ecclesiastical Annals.

There are two other characteristics of the work which appear at a glance, but which will surely repay more deliberate study. One is found in the bibliography which closes each article and indicates the sources, standard works and recent publications concerning the subject of the article. These lists of references will be appreciated especially by the student who is in search of those details which could at most be suggested in the article itself. Another class of readers will turn frequently to the articles on Abbreviations and Addresses, the former of which gives the Latin origin and English translations of the principal abbreviations in common use, while the latter contains practical directions concerning the proper mode of addressing various dignitaries of the Church.

In this survey it has not been possible to do more than single out the leading features of the Encyclopedia and indicate, in part, its contents. The real scope and usefulness of the work can be learned only by careful perusal. Doubtless, too, it would be hard to select any one feature which, in the judgment of all readers, possesses the greatest value. And it would certainly be a mistake to suppose that the standard of excellence is fixed in this first volume. In several respects there is room for improvement—as there is in most undertakings of this kind.

But apart from such shortcomings, the main thing is that something has been done in a large way for the cause of Catholic literature. It is not merely that a fund of information on many topics has been provided, nor that the providers write with a thorough knowledge of their subjects. The significance of the Encyclopedia lies in the fact that Catholic leaders of thought throughout the world are united in the exposition of Catholic truth. Widely separated as they are and differing as they do in nationality, office and special pursuit, they now offer the fruit of their experience and research through one and the same medium, published in one and the same language. To the millions who speak

and read this language the Encyclopedia will bring from far and near its store of useful knowledge. It will help them to realize distinctly that the Church, from its center in the Apostolic See to the uttermost ends of the earth, is Catholic in its unity and One in its Catholicity.

THOMAS EDWARD SHIELDS.

BATHE AND COMENIUS.

In the preface to his well-known work, *Janua Linguarum Reserata*, Comenius has an acknowledgment which deserves more than the passing mention usually accorded it by writers on the history of education. He refers there to a work published by the Irish College at Salamanca under the title *Janua Linguarum*, gives a concise description of it, and, in general, expresses his approval of the novel method of teaching languages which "some one of the Jesuits" (e Jesuitis nonnemo) had devised. It is true that he proceeds to criticize the Spanish work and to point out how the undertaking might be executed with more profit for the uses of education. But his closing remarks on the subject show that he fully appreciated the merits of its author as a pioneer: "Since those Fathers were the first to undertake such a compendium of the whole language, we thankfully give them credit for their device and with good-will overlook their mistakes." That the Jesuit publication was more than a suggestion to Comenius is evident from the fact that his own work, in name and in plan, is a fair imitation of the earlier *Janua*.

Quick in his "Educational Reformers" speaks of Comenius's acknowledgment as a "striking proof of his candour and openmindedness," and gives a rather fair account of the Jesuit's *Janua*—"one of the most interesting experiments in language teaching I ever met with."

But this honest admission on the part of Comenius is passed over in silence by most of his biographers. Compayré, for instance, who gives a lengthy account of Comenius himself, makes no allusion to the Jesuit predecessor. Professor Laurie in his excellent monograph, "John Amos Comenius" (London, 1881), has a brief paragraph stating that a member of the Irish College of Salamanca (Bateus by name) had written a *Janua Linguarum*; but no further account of Bateus is given. A note in Von Raumer's "Geschichte der Pädagogik," 7th ed. (Gutersloth, 1902), speaks of "Bat-

eus, a Theatine." And Schmid in his "Geschichte der Erziehung" (Stuttgart, 1892), while he recognizes the priority of Bateus, calls him "der englische Ordensbruder." Even Stöckl, whose "Lehrbuch der Geschichte der Pädagogik" (Mainz, 1876) is one of the most complete manuals on the subject from a Catholic author, seems to have had no acquaintance with the predecessor of Comenius. One might well imagine that the "Gate of Tongues" had never been opened until John Amos found the key.

The truth is that the two "Januæ" were much alike, not only in purpose and content, but also in the effect which they produced at the time of their publication. The importance of either work for modern education need not concern us at present. Nor is it worth while discussing the relative value of the chief works produced by Comenius, the *Didactica Magna*, the *Orbis Pictus* and the *Janua*. The last-named, at any rate, created a stir in its own day and added considerably to its author's reputation. Whether it would have held a place in history without the support of its author's other writings is, again, mere matter of speculation. But, as so much has been said in recent literature of the personality of Comenius, it seems only just that the man to whom he acknowledged his obligation should be more generally known.

The materials for the following sketch have been taken mainly from Father Hogan's "Distinguished Irishmen of the Sixteenth Century" (London, 1894). Sherlock's account of Bathe was translated by Dr. MacDonald and published in the *Irish Ecclesiastical Record*, X, 527. A list of Bathe's writings is given in Sommervogel's "Bibliothèque des Ecrivains de la Compagnie de Jésus," Vol. I. The sketch in the "Dictionary of National Biography" is inaccurate in some of its details; for instance, in the statement that Bathe "was brought up in the Protestant religion, but being placed under the care of a Catholic tutor, he imbibed the principles of Catholicism, to which he afterwards always adhered." The article, however, closes with a good bibliography.

William Bathe was born at Dublin, April 2, 1564. His

father was John Bathe; his mother, Eleanor Preston. The name of Bathe had been for several generations prominent in the legal profession and in the public service. John Bathe held the offices of Solicitor-General and of Attorney-General and finally became Chancellor of the Exchequer. The family was related to the most distinguished of the Irish nobility and, remotely, to Queen Elizabeth. Besides the Castle of Drumcondra they owned estates in different parts of the country. But their principal boast was their loyal attachment to the Church. In spite of reports circulated during the life-time of William Bathe to the effect that he was a Protestant by birth, there is ample evidence to show that he had received from his ancestors the Catholic faith which he preserved inviolate. The statements to the contrary which appear in some biographical accounts are due, probably, to the favor shown Bathe by Queen Elizabeth and to the circumstances of his university education.

Under the care of a private tutor, who was a sincere Catholic, Bathe developed qualities of mind and heart which won him general esteem. The "tradition that he was of a sullen saturnine temper" must have originated in prejudice. As a matter of fact, his exceptional gifts and genial manners made him the "delight of all circles." At an early age he manifested a special talent for music and mastered all kinds of instruments. The harp seems to have been his favorite, and by some biographers he is credited with constructing a "harp of new device." It is certain that he gave attention to vocal music also and invented a new method of singing which proved quite effectual. Speaking of his own experience he says: "I have taught divers others by these rules in less than a month what myself, by the old method, obtained not in more than two years." No doubt, a fair proportion of this success was due to Bathe's own enthusiasm and to his skill as a teacher.

From Dublin, Bathe went in his nineteenth year to the University of Oxford. The environment could hardly have been congenial to a man of his belief and training. Elizabeth, it is true, had taken an active interest in the university and had placed it on a secure basis. But the atmosphere

of the place had changed. With the "new learning" there had come new religious conditions; and the contrast between the Oxford of the past and the Oxford in which Bathe found himself a student must have been painful indeed. Nevertheless he seems to have employed his time well. It is not recorded that he received any university honors, but evidence of his progress is found in the treatise which he published in 1584 under the title: "A Brief Introduction to the Art of Music." The scope of the work was to "set down exact and easy rules for such as seek but to know the truth, with arguments and their solutions for such also as wish to know the reason of the truth. Which rules be means whereby any of his own industry may shortly, easily, and regularly attain to all such things as to this art do belong. To which otherwise any can hardly attain without tedious, difficult, practice, by means of the irregular order now in teaching." Whatever may have been the value of the treatise from the technical point of view, Bathe had evidently perceived that improvement in method is the essential factor in educational advance. This insight led to the production of his later work—"A brief Introduction to the Skill of Song" which he published in London, 1600.

His writings attracted attention and his reputation for proficiency in music opened the way to royal favour. He was received at Court where his brilliant parts ensured him the good graces of Elizabeth and afforded him splendid opportunities for position and success. But he was not for a moment deceived by the glamour that surrounded the throne. As he had passed through his Oxford experience without wavering in his religious convictions, so he withstood the influences which were brought to bear on him in the English Capital. Indeed, what he saw in London seems rather to have turned his thoughts toward a very different sort of life. In his twenty-fourth year he left what he called "the scenes of festivity and dissipation," returned to Ireland and transferred his property to his brother, John Bathe.

The next important event in his career was the occasion of the following statement taken from the novice-book of the Jesuits at Tournay in Flanders: "I, William Bathe,

was born at Dublin on Easter Sunday, the 2nd of April, 1564; my father was John Bathe, a judge, my mother was Eleanor Preston. I have studied humanities in Ireland, philosophy at Oxford and Louvain, and theology at Louvain. I have been received into the Society at Courtray by Father Duras, Provincial of Belgium, and entered the Novitiate of Tournay the 6th of August, 1595." After teaching for a short time at the College of St. Omer, Bathe went to Padua where he completed his studies. When the pope in 1601 appointed Father Manzoni Apostolic Nuncio to Ireland, Bathe was selected as his companion. He had thus a fair prospect of revisiting his native land; but as events turned out he got no farther than Spain. The matters which had rendered the embassy to Ireland necessary were adjusted by other means. Manzoni returned to Italy and Bathe remained at Valladolid. Shortly afterward, he went to Salamanca and took up his residence in the Irish College which was then under the direction of the Jesuits.

In the College itself he assisted in the training of young men for the priesthood, "many of whom became learned professors, bishops, archbishops, and martyrs. Most of these passed under Father William's direction as dean of the house and learned music and ceremonies from him." But his zeal extended beyond his collegiate duties. Upon the students of the university he exerted an influence for good which was eventually felt all through Spain. In assisting the poor, providing instruction for the children of the humbler classes and, especially, in reclaiming those who had fallen into vicious ways, he was untiring.

Meanwhile, a project to which he had given some thought for twenty years or more, now began to take definite shape. This was the preparation of a book that would facilitate the study of languages. Besides the convenience of the general student, Bathe had in view the needs of missionaries among the heathen, of confessors in places frequented by foreigners and of persons of an advanced age preparing for ordination. In constructing the book itself, as in writing his treatises on music, he was seeking to improve the methods of teaching and learning. The methods then in vogue he

declared to be inadequate. True, the study of grammar would acquaint one with the "congruities," while from authors and rhetoricians idiom and elegance might be learned. But for a knowledge of words the student had to depend on the dictionary. Here precisely was the trouble. Besides the useless words that it contains, the dictionary, says Bathe, has many compound words which might as well be learned by learning the roots; and, moreover, the words in their dictionary form cannot be remembered. To obviate these difficulties, Bathe's plan consisted in selecting a number of useful words and arranging them into sentences, without using any word more than once, except a few short words the repetition of which was unavoidable. Thus, "as it was much more easy to have known all the living creatures by often looking into Noe's Ark, wherein was a selected couple of each kind, than by traveling over all the world until a man should find here and there a creature of each kind, even in the same manner will all the words be far more easily learned by use of these sentences than by hearing, speaking or reading until a man do accidentally meet with every particular word."

Bathe realized his design in the *Janua Linguarum* published at Salamanca in 1611. It was a book of 144 pages quarto, containing 5300 words and 1330 sentences. In the first edition, only two languages were used, Latin and Spanish, and these appeared on opposite pages. Later editions took on more of a polyglot character, some of them applying the method to four, and others to eight, languages. The work was published in England (Latin and English) in 1615. It appeared again at London in 1617 as "The Messe of Tongues, Latin, French, English, Hispanish, neatly served up together for a wholesome repast to the worthy curiositie of the studious." Various editions were brought out on the Continent—e. g. at Leipzig, Venice and Milan—and these presented different combinations of Latin, Spanish, Italian, French, English, German, Greek, Hebrew, Bohemian, Illyrian and Hungarian. It may be said without exaggeration that Bathe's work became, for the time being, the foremost educational treatise of Europe. That it should have found imitators will cause no surprise to any one who is acquainted

with the educational tendencies of that period. Some of the imitations merely adopted Bathe's scheme and widened out its application. Others, more judicious, undertook an improvement of the method itself. Of these the most important was undoubtedly the *Janua* of Comenius, which was published in 1631.

Bathe, however, did not live to see the wide-spread interest aroused by his publication. In the closing year of his life he undertook several treatises on the Sacraments for the purpose of instructing the people and exhorting them to the worthy reception of Penance and the Holy Eucharist. At the same time he continued to labor for the welfare of souls until his final illness which closed his life June 17, 1614. According to the Annual Letters of Toledo, "he died at the Jesuit College of Madrid . . . suffice it for us to say that as long as he was here he shone forth as a model of all virtues to the members of our community and to the people of the city."

Another tribute from quite a different source is worth recording. Gaspar Schoop, known in the literary world as "Canis Grammaticus" on account of his biting sarcasm, published at Milan in 1637 his "*Mercurius Quadrilinguis*" which was modeled on Bathe's "*Janua*." In this work he says: "William Bathe, born of a knightly family in Ireland, was a man of moderate erudition indeed, but was remarkable for the highest virtue, innocence and piety, and admirable for the acumen of his genius and facility of his inventions. From his love of the Christian religion and his zeal for its propagation among barbarous nations, especially in America, he excogitated and edited the 'Gate of Tongues,' a method by which missionaries might be helped to learn the languages of the various tribes in foreign lands. Two days before he gave up to God his pious soul and his spirit which was gifted with the grace of prophecy, I saw him and was asked by him to bring out a new edition of his book."

It may be that some future historian will set in clearer light the respective merits of Bathe, the Irish Jesuit, and of Comenius, the gentle Moravian bishop.

E. A. PACE.

EARLY JESUIT SCHOOLS IN MARYLAND.

The beginnings of Catholic educational work in the English Colonies date back to the arrival of the Maryland Colony. It was a day full of significance for the future of education in America that brought to our shores the Jesuits, the most successful teachers of youth, perhaps, that Europe had yet known. Tracing things to their commencement and their causes, we must attribute to the Jesuits, more than to any other single influence, the establishment of the Catholic school system such as it exists to-day. It was the Jesuits who opened the first schools, gave them their present form, and made them a function of organized parish work. Long before the advent of the hierarchy in the person of the venerated Bishop Carroll, Catholic schools existed, flourished, and had been moulded into a system, of some sort, under the Jesuit pastors and missionaries.

The educational activity of the Jesuits may be said to have begun with their first arrival in Maryland. On March 25, 1634, the Colony sent out by Lord Baltimore landed on St. Clement's Island, in the lower Potomac, and soon after a permanent settlement was founded at St. Mary's. Two Jesuit fathers and a lay brother accompanied the expedition. At their head was Father Andrew White, one of the foremost English Jesuits of the time, a scholarly man, who had filled with applause the offices of Prefect of Studies, and Professor of Sacred Scripture, dogmatic theology, and Hebrew, in the English colleges at Valladolid and Seville.¹ Father White immediately set about acquiring the language of the Indians, and had soon prepared a native grammar and vocabulary, as well as a catechism, the latter being still extant. The conversion of the most important Indian chieftain, with many of his subjects, was the result of these zealous labors. Shortly

¹ Records of the English Province, Vol. III, p. 334.

afterwards, we are told, the newly converted King brought his daughter, who was seven years old at the time, to St. Mary's "to be educated among the English."²

It is certain that the matter of educational provision for the children of the colonists occupied the attention of the Jesuits from the very beginning. As early as 1640, when only four settlements had been formed, the question of establishing a college was discussed by members of the Order in Maryland and their higher superiors.³ It is not the fault of the Jesuits if Maryland is not able to contest with Massachusetts the honor of having founded the first American college. Writing to the Superior of the Maryland Mission on Sept. 15, 1640, the Superior-General of the Jesuits said :

"The hope of establishing a college which you hold forth, I embrace with pleasure ; and shall not delay my sanction to the plan, when it shall have reached maturity."⁴

But the Jesuits found their plans continually thwarted. Lord Baltimore, through an unfortunate chain of circumstances, was led to assume an attitude of hostility to them, and laws were framed and measures taken which could not fail to effectually cripple their activity along educational as well as other lines. As a climax to these difficulties, the Rebellion of Claiborne and Ingle broke out in the beginning of the year 1644, resulting in the banishment of the Jesuits from the Colony and the loss or destruction of much of their property. When they returned, after an absence of three years, and set about repairing the work of destruction accomplished by the rebels, they seem to have taken up again the project of the college. But times had changed. The Parliamentarians had gained the ascendancy in England, and soon made themselves masters in Maryland. They were bitterly hostile to the Catholics, and with the overthrow of the Proprietary Government in Maryland in 1652, the Jesuits found it impossible to

² Letter of 1640, Records, III, pp. 379, 382.

³ Records Amer. Cath. Hist. Society, XI, p. 185.

⁴ United States Cath. Magazine, VII, p. 580.

do anything openly. It was not until after the Restoration in England and the manifestation of the friendly disposition of Charles II toward the Church, as we shall see, that they ventured to engage openly in the work of education and to carry out their long-cherished plan of founding an institution of higher education for the benefit of Maryland Catholics.

In the meantime, they were quietly preparing the way for this event, by encouraging elementary education, and by establishing at least one school for the teaching of the elementary branches. It appears to have been about 1640 that this school was started. In that year, Ralph Crouch, "the first schoolmaster to make his way across the Potomac,"⁵ came from Europe, and began an educational service that lasted for twenty years. He was a layman at this time, but he had been a Jesuit novice. For some reason not recorded, he left the novitiate in 1639 and came to Maryland. The official chronicles of the Order in England represent him as a man of some education, full of zeal and charity and ready for every good and pious work.⁶ He was called the "right hand and solace," of the Fathers of the Society in Maryland, and he was continually associated with them in his educational and charitable work. Having joined the Order again in 1659, he was sent to Europe to complete his noviceship, but never returned. He died a Jesuit priest in 1679.

At the time of Ralph Crouch's arrival in Maryland, the centre of Jesuit activity was at Newtown, having been shifted from St. Mary's, probably because of the hostility of the authorities there, and also because of the number of Catholics in the vicinity of Newtown. The Jesuits had a manor-house at this place,⁷ which very likely served as a church on Sundays and as a schoolhouse during the week, a not infrequent combina-

⁵ Dexter, *History of Ed. in the U. S.* This author represents Ralph Crouch as having come from Virginia, and says nothing about his connection with the Jesuits. It is not improbable that Crouch was sent to Maryland by the Jesuits, and sent for the express purpose of founding Catholic schools.

⁶ Records of the English Province, v, p. 953.

⁷ Woodstock Letters, XIII, p. 269.

tion during Colonial days. The house lay not far from Britton's Bay, and from its windows could be had a view of the distant Potomac, with some charming vistas of the bays, creeks, and forests that abound in its vicinity.⁸ Such was, apparently, the site of the first formally established Catholic school in the English speaking colonies.

It was here probably Ralph Crouch came after his arrival in Maryland in 1640, and began the work of teaching the children of the neighboring Catholic planters during the week and giving catechetical instructions on Sundays, while assisting the Fathers in visiting and caring for the sick, and in the numerous other duties in connection with their work which ordinarily fell to the lot of the temporal coadjutors of the Society.⁹ Some of the Catholics in the vicinity were wealthy, according to the standards at those times, and it was natural that the Jesuits should look to these for the means which were necessary to endow the school and insure its existence permanently. The Catholic colonists were generous, and attached to the church by ties which had been rendered stronger and more tender by persecution and suffering. The strength and depth of their attachment to the Church, as well as their practical generosity, is evidenced by the fact that no less than 42 Catholics, between the years 1650 and 1685, made the Church or the clergy a beneficiary in their wills.¹⁰ They were zealous for education, too. It is a grave mistake to assert that the sentiment in Maryland was "opposed to free schools for the people."¹¹ On the contrary, Catholics and Protestants alike were eager to provide the best facilities possible in the way of education. The more wealthy colonists frequently employed private teachers for their children; a strong desire, however, was manifested for the establishment of schools. This is proved by the fact that several generous bequests were actually made during this

⁸ *Ib.*, p. 73.

⁹ Records, v, p. 953.

¹⁰ Maryland Calendar of Wills, Vol. I; Annapolis Will-books, Lib. I, II, IV, V, IX.

¹¹ Dexter, Hist. of Education, p. 65.

period for the establishment of "free schools." One of these bequests will be given here in full; in addition to which, mention may be made of the will of John Price, Feb. 16, 1660, in which part of the estate was set aside for the establishment of a "free school;" also, of that of Thomas Pacey, May 2, 1667, in which provision was made for the founding of "free schools." Price was a Protestant, and a very prominent personage in early Maryland history, having been a member of the Governor's Council and having held important military commands. The fact that he was a soldier and an illiterate man, makes his interest in the establishment of schools all the more remarkable.¹² Surgeon Henry Hooper also, who died about the year 1650, left a legacy to Ralph Crouch for such "pious uses as he thinks fit," the intention being probably to found a school. The insecure position of Catholics in Maryland at the time made the more general designation, "for pious purposes," the more prudent form to employ in an educational bequest.¹³ Several other wills made during this period testify to the generally felt need of schools.¹⁴ Nor did the authorities in the province lack interest in education. In 1673, Charles Calvert, the Governor, wrote that he was endeavoring to found a private school at St. Mary's. Two years before this date, a bill for "the founding and erecting of a school or college within this province for the education of youth in learning and virtue," was accepted by the Catholic upper house of the assembly, but was killed by amendments added to it by the lower house, which was Protestant. The amendments had reference to the religious differences which existed between the two bodies, and were distasteful to the Catholics.¹⁵

Among the "loving friends" of Ralph Crouch, and one of

¹² Cf. Davis, *Day Star*, p. 183. The wills of Price and Pacey are to be found in the Will-book at Annapolis, Lib. I.

¹³ Neill, *The Founders of Md.*, p. 127.

¹⁴ Cf. the will of Augustus Herman, 1684, in Steiner, *op. cit.*; that of Walter Hall, made in 1678, and referred to in the *Maryland Calendar of Wills*.

¹⁵ Steiner, *op. cit.*, p. 15.

his most generous supporters in his educational and charitable work, was a rich and influential Catholic planter near Newtown named Edward Cotton. He was a member of the assembly in 1648, and represented 9 votes.¹⁶ He was unmarried, it would seem, and when he died, in 1653, he made Ralph Crouch one of his two executors, and left the bulk of his estate, consisting of 450 acres of land and many cattle, for the endowment of the Catholic school. His will contains the first bequest made in behalf of education in Maryland, and the first made in behalf of Catholic education, so far as is known, on this side of the Atlantic. It is given here almost in full for this reason, the minor gifts and bequests being omitted.

The Last Will and Testament of Edward Cotton made the 4th of April 1653 he having perfect sense and memory as followeth. First, I give and bequeath my soul to God my Maker and Redeemer to the fellowship of all the holy Angells and Saints and my body to the earth from whence it came to be decently buried with all Christian Rites and Ceremonies according to my quality. . . . Thirdly, I doe appoint my Loving friends Thomas Mathews and Ralph Crouch my Executors Equally to have Power to take and Dispose of all my whole Estate whatsoever in manner and form as followeth, not to be accountable unto any person or persons whatsoever. *First*, to pay all my Debts whatsoever in the first Place. *Secondly*, to sett my man David Thomas free at the time of my Death, provided that he do discharge my Executors from a bill of Fifteen hundred weight of Tobacco which I am bound for unto Walter Beane. *Thirdly*, to give unto Mr. Starkey [the parish priest at Newtown] my old Chestnutt Colloured Mare and my horse now 3 years old, this Spring . . . *Ninthly*, I doe give all my female Cattle and their Increase for Ever to be disposed of by my aforesaid Executors as they shall think fitt unto charitable uses which may be most to God's honor, the Stock to be preserved and the Profit to be made use of to the use of a schooll, if they shall think convenient, and for the Male Cattle that are or that hereafter shall encrease I doe give to the aforesaid use reserving to my aforesaid Executors the privilege to Kill for their own use some of the Male Cattle, the better to Enable them to do Charitable offices presuming that they will make no Waste contrary to this my Will and all the rest of my estate to be disposed of as aforesaid to good uses as they

¹⁶ Davis, Day Star, p. 144.

shall think fitt . . . *Eleventhly*, I doe give them power to appoint at their death some other faithful person in their stead whom they shall think fitt with the same power as they or he hath. *Twelfthly*, my desire is if they shall think Convenient that the Schooll be kept at Newtowne, and that the Cattle may be in the Care of John Warren upon such agreement as my Executors shall make Provided that this my desire do not hinder them from doing a greater good to the honour of God otherwise which I doe leave absolute in their power and to their Discretion. . . .

In Witness whereof I have hereunto sett my hand.

EDWARD COTTON.¹⁷

The gift of a herd of cattle, with "their increase forever," as an endowment for a school, strange as it may seem nowadays, was natural enough in the early years of the Maryland Colony. A codicil to the will provided that the 450 acres of land, together with one of the negro servants, should be leased to John Warren for eight years, the executors to receive yearly in return "one thousand pounds Weight of good sound Merchantable leaf Tobacco and Cask." Cattle and tobacco were, in fact, the most ordinary standards of value at the time, and by the endowment settled upon the school in these two things, there was provided for it a capital which was at once the safest and the most in demand.¹⁸ A pound of tobacco at the time was worth about 3 pence in English money.¹⁹

What was the character of the school which was thus so generously endowed? Here we have little that is authentic to

¹⁷ Will-books in the office of the Register of wills, Annapolis, Lib. 1, p. 46. There is another will of Edward Cotton recorded in the same book, on page 203, but it is almost word for word the same as the above, and is evidently a misplaced copy of it.

¹⁸ In 1649 cattle were used in Maryland for the payment of soldiers. Maryland Hist. Soc. IX, p. 275. Tobacco served as a standard of value until near the Revolution. A lady who died in 1660, in Calvert Co., provided that the private tutor who was charged with the education of her children, should be paid two hogsheads of tobacco (4000 lbs.) yearly, besides his "lodging, Dyett & Walking." This was very fair pay for a private teacher.

¹⁹ Davis, Day Star, p. 49. Steiner seems not to have known of the existence of this will of Edward Cotton, for in his learned and invaluable work, "The History of Education in Maryland," the will of Augustine Herman, a Protestant, who left his estate contingently for the founding of a school, is quoted as containing "the first bequest for educational purposes made by a citizen of Maryland." Herman died in 1684.

guide us. There are only some scattered references, from which inferences must be made, and which have to be supplemented by conjecture. It can hardly be doubted that an elementary school existed at Newtown at this time and for ten years or so before, although its existence may not have been continuous at that place.²⁰ The "three R's" represented the ideal of education most in favor with the old Maryland colonists, or, as one of them put it, "Wryteing and reading and Learning to Cast accompt."²¹ The education of girls was not neglected, but the standard was not the same as in the case of boys. A Catholic who died in 1664 provided that his children

Should have such education in Learning as to write and read and cast accompt. I mean my three Sonnes, my two daughters to learn to read and sew with their needle and all of them to be Kept from Idleness.²²

The "three R's" doubtless constituted the main curriculum of studies in the Newtown school, but there can be no doubt that Latin was taught, and perhaps Greek also. Ralph Crouch, whom the English *Records* refer to as having "opened schools for teaching humanities,"²³ must have known both these languages, and good Father Starkey or another Jesuit Father was probably there to assist him in teaching the larger boys in the more advanced classes. The school must have been, in fact, a preparatory college as well as an elementary school. This is rendered the more likely from the constantly adhered to plan of the Jesuits to establish a college in Maryland, and from the fact that a college for the teaching of the classics

²⁰ Woodstock Letters, XIII, p. 73 seq.

²¹ Maryland Will-books, Lib. 1, p. 136.

²² *Ibid.*, p. 183. A curious instance, illustrative of the fervor of the devotion of the old Maryland Catholics to the Church, is afforded by the will of Jane Fenwick, which provided that "William Payne the negro boy servant in case he survive my three children shall be then free, he paying yearly to the Roman Catholic Church for Ever one hhd of tobacco, and in case the said William continue not always a member of the said Church that then he shall be forever a slave to the aforesaid Catholic Church." Lib. 1, p. 114.

²³ Vol. XII, p. 593.

or "humanities" was sometime afterward actually begun at Newtown.²⁴

The endowment made by Edward Cotton offered a good opportunity, in fact, for the starting of this long projected institution. In 1668, the neighboring manor of Mr. Britton, a wealthy Catholic, was purchased, and about the same time, probably, another story was added to it.²⁵ A chapel had been erected by the congregation at Newtown some years before.²⁶ At this time, under the administration of Father Henry Warren, the Superior, there were four Jesuit priests in Maryland and two lay brothers.²⁷ Besides assisting the priests, the lay brothers taught in the elementary school, one of them at a time having charge of it.²⁸ One of these lay brothers named Gregory Turbeville came to Maryland shortly after Ralph Crouch's departure, and remained until his death in 1684—a service of 22 years.²⁹ The superior often resided at Newtown, and it is likely that there were two Fathers constantly there. As the Jesuit priests in Maryland were, as a rule, remarkably learned men, there was thus a chance for them to lay the foundation for college work by the gradual introduction of such classes as would form the curriculum of a classical preparatory school. In the will of Luke Gardner, a Catholic, made in 1673, there is a recognition of the existence of such a preparatory school in the provision made for the education of his sons until they reached the age of eighteen:

My will is that my three sons, John, Luke and Thomas Gardner be kept at School and have such education as this country and their estates will afford them until they successively attain unto the age of eighteen years.³⁰

We are prepared, therefore, to learn that not long afterward,

²⁴ Woodstock Letters, XIII, p. 269 seq.

²⁵ *Ibid.*, p. 73.

²⁶ Shea, History, I, p. 76.

²⁷ Records of the English Province, Collect., Hist. Intr.

²⁸ Woodstock Letters, XIII, p. 269.

²⁹ Oliver, Collectania.

³⁰ Will-books, Lib. 1, p. 634.

in the year 1677, a college or "school for humanities," was officially announced as having been opened, and that two of the Jesuit Fathers had been assigned as its "directors." In the annual letter to the higher superiors in Europe of the date of 1681, this event is referred to as the one of greatest interest and importance in the recent history of the colony :

Four years ago, a school for humanites was opened by our Society in the centre of the country, directed by two of the Fathers ; and the native youth, applying themselves assiduously to study, made good progress. Maryland and the recently established school sent two boys to St. Omer who yielded in abilities to few Europeans, when competing for the honor of being first in their class. So that not gold, nor silver, nor the other products of the earth alone, but men also are gathered from thence to bring those regions, which foreigners have unjustly called ferocious, to a higher state of virtue and cultivation. Two of the Society were sent out to Maryland this year to assist the laborers in that most ample vineyard of our Lord.³¹

St. Omer's was a college established by the Jesuits in Belgium, for the education of the Catholic youth of English-speaking countries. It had a complete college curriculum, as well as preparatory studies. One of the two pupils of the college alluded to as having gone to St. Omer's to finish their studies was Robert Brooke, who was born in Maryland in 1663. He subsequently entered the Society of Jesus, being the first priest of the Order ordained from Maryland. He labored for many years in the Maryland Mission.³² The other youth was Thomas Gardner (Gardiner), a son of the Luke Gardner mentioned above. He also became a Jesuit scholastic, but left the Society before he was ordained. The sending of students to St. Omer's from the Newtown school, would indicate that the latter institution had not developed a

³¹ Records, III, p. 394. Dexter, Hist. of Ed. in the U. S., p. 65, following Steiner, erroneously supposes that the college thus established was an Indian school. The term "native youth" used in the above letter is evidently used to designate those born or brought up in Maryland, as distinguished from the "Europeans" mentioned in connection with St. Omer's. It is unlikely that there were any Indian youth at the college at Newtown.

³² Shea, *op. cit.*, I, p. 84.

full collegiate curriculum at this time. The higher classics were probably not taught as yet. As a matter of fact, we have no positive evidence that a complete college curriculum was ever attained at Newtown, but the indirect evidence at hand would lead us to the conclusion that it was. This evidence centres chiefly about three points: the eager desire of the Jesuit authorities to establish a complete collegiate institution in Maryland; the need existing for such an institution there; and the actual strengthening of the faculty of the Newtown school about this time. At any rate, whether the institution ever developed a *complete* college curriculum or not, it must be admitted that a college was established at Newtown, and that this college was the second institution of the kind, in point of time, established within the present limits of the United States, being preceded only by Harvard.

The two members of the Society alluded to in the above letter as having been sent to Maryland in 1681, were a lay brother and Mr. Thomas Hathersall, the latter being a scholastic or one not yet ordained to the priesthood. He was the only Jesuit scholastic ever in this country in the Colonial Period, and he continued without orders until the time of his death, which occurred in Maryland in 1698.³³ Coming to Maryland at the age of forty-two, he was sent to the College at Newtown, where we have references to him as teaching the classics—"letters and humanities"—during a period of fifteen years, between 1683 and 1698.³⁴ In the year 1682 another Jesuit, a priest, came over to Maryland, probably to teach in the college. At this time there were nine Jesuits in Maryland,—five priests, three lay brothers, and the scholastic above mentioned.³⁵ The college was evidently prospering. It had good teachers, and even Protestants sent their sons there.³⁶

At this time also the Jesuits ventured to open a school in New

³³ Ms. records of Bohemia and Newtown, in Georgetown University.

³⁴ Ms. records, Georgetown University; Treacy, *Old Catholic Maryland and its Early Jesuit Missionaries*, p. 95.

³⁵ Records of the Eng. Prov., Collect., Hist. Intr.

³⁶ Shea, *Hist.*, I, p. 345.

York City, under the patronage of the Catholic Governor, Col. Dongan. The institution was begun originally as an Episcopalian school, about 1684, but it did not prosper, and after a time was closed. It stood on the site of Old Trinity Church, at Broadway and Wall Streets. One of the Jesuits who arrived in New York in 1683 or 1684 reopened the school at the Governor's instance, probably Father Henry Harrison. The classics were taught, and probably the elementary branches also. The Governor urged King James to endow it with a tract of land known as "the King's Farm,"³⁷ but it does not appear that this petition was granted. There were not many Catholics in the city, but some of them were men of influence who held high offices in the colony, and these eagerly seized the opportunity of affording their sons an education under Catholic auspices. In spite of the statement of Leisler, that "the college vanished" for lack of support, there is good reason for believing that the institution was successful and had ample support, as long as Dongan was Governor.³⁸

It was just at this time, however, when the prospects of the Church in New York seemed so bright, and the long cherished and so often thwarted hope for the establishment of a Catholic school and college in Maryland was so happily realized, that the era of most bitter persecution was about to be ushered in. The revolution which broke out in England in 1688 and resulted in the overthrow of James II, gave birth to corresponding revolutions in Maryland and New York, directed chiefly against the Catholics. In New York, the Government of Dongan was overthrown, and the Jesuits were driven out. In Maryland, the statutes guaranteeing religious freedom were repealed, and the Church of England was made the established form of religious worship for the colony.³⁹ The Jesuit Fathers

³⁷ Broadhead, *Hist. of the State of N. Y.*, II, pp. 407, 487. Documents relating to the Colonial History of the State of New York, IV, p. 490. Bayley, *History of the Catholic Church in New York*, p. 31.

³⁸ *Documentary History of N. Y.*, II, p. 22.

³⁹ Thomas, *Chronicles of Maryland*, p. 70.

soon encountered the gravest difficulties in ministering to their flocks. It was to be expected that the college and school at Newtown, as the chief nursery of Catholic life in the colony, would be the first to suffer. Whatever the nature of the practical measures taken to bring about the result may have been, it is certain that the educational establishment there, after some years, was closed. The Jesuits engaged in teaching were scattered, and the institution was never afterwards reopened, at least at Newtown. The precise date of the final suspension of educational work is not known, but it was probably not until the closing years of the century. Thomas Hathersall continued to live at Newtown until 1698, and no doubt some teaching continued to be done until about that time. By 1699, the number of Jesuits in Maryland was reduced to three priests and two lay brothers. The last specific reference we have to the Newtown school is found in the will of Thomas Rasin, made April 18, 1687, saying that "My desire is that if Mr. Pennington desires to have the educating of my youngest son that my Executors do put him to him." "Mr. Pennington" was the Rev. Francis Pennington, the Jesuit Superior in Maryland, who died at Newtown in 1699.⁴⁰ In 1704, a law was passed which provided that:

If any persons professing to be of the Church of Rome should keep school, or take upon themselves the education, Government, or boarding of youth, at any place in the province, upon conviction such offenders should be transported to England to undergo the penalties provided there by Statutes 11 and 13, William III, 'for the further preventing the growth of Popery.'⁴¹

One of the principal features of this long period of persecution, which lasted down to the outbreak of the American Revolution, was the continual effort made to prevent Catholics giving a Catholic education to their children. It was sought to render impossible the establishment of Catholic schools, the

⁴⁰ Woodstock Letters, XIII, p. 271; Annapolis Will-books, Lib. IV, fol. 302.

⁴¹ Shen, *op. cit.*, I, p. 358.

teacher being liable to perpetual imprisonment.⁴² That Catholics would seek to evade the consequences of such an iniquitous condition by employing teachers of their own faith, to give instruction to their children at home, or to the children of a neighborhood together in some convenient house, was anticipated, and even this was interdicted. A Catholic father was liable to a fine of 40 shillings per day if he employed any but a Protestant teacher or tutor to instruct his child.⁴³ If he sought to procure a Catholic education for his son by sending him across the sea, to St. Omer's, or one of the other Jesuit colleges in Europe founded for this very purpose, he became liable to a fine of £100.⁴⁴ Poor Catholics were thus effectually deprived of all opportunity to give their children a Catholic education, except in so far as they were able to instruct them themselves. Wealthy Catholics fared somewhat better, as it was easier for them to secure a private tutor, and it was less difficult for them to conceal the fact. They could afford, too, to send their sons to Europe to study, and, in spite of the stringency of the laws and the vigilance of the authorities, they often found means to do so without being discovered. One great help to this end was afforded by the use of an *alias*, the student assuming a new name by which he was known during the time of his journey to Europe and his stay there. This was a favorite practice of the Jesuits during times of persecution.

These harshly proscriptive measures appear all the more odious in view of the fact that the men who were so bent upon making every species of Catholic educational work impossible, did so little themselves to further the cause of public education during this period. Up to 1694, practically nothing had been done. In that year, an act was passed by the legislature for the establishment of free schools, and two years later it was

⁴² Cf. Shea, I, p. 358; Devitt, "A Dark Chapter in the Hist. of Md.," in U. S. Cath. Hist. Mag., I, p. 144.

⁴³ U. S. Cath. Hist. Mag., VII, p. 532.

⁴⁴ *Ib.*; Shea, *loc. cit.*

amended and sent to the King for his approval.⁴⁵ The act provided for the erection of a free school in each county of the colony; but nothing came of it, except the establishment of King William's School at Annapolis, which subsequently developed into St. John's College, and even this school owed its foundation in large part to private generosity. King William's School continued to be the only public school in Maryland until the year 1723. Money was scarce, and it was found to be exceedingly difficult to raise money for schools.⁴⁶ Taxes were imposed upon all sorts of things for the purpose, but without much avail. In 1717, the Irish Servant Bill was re-enacted, a duty of 40 shillings being put upon each Irish Catholic servant imported into the Province, "to prevent the growth of Popery."⁴⁷ The duty upon negroes was also raised, and the money collected from these sources was to be devoted to the schools.⁴⁸ Catholics were to be rigorously excluded from any share in the management of the schools; the trustees were all to be Protestants; the teachers, members of the Church of England; and the Anglican rector of the parish was to be the chairman of the school-board.⁴⁹ Under the Act of 1723, schools were gradually introduced into a number of the counties, but the terms of the legislation, coupled with the spirit of bigotry that prevailed, left little hope to the Catholic parent of being able to bring up his children in his own faith, if he attempted to make use of the only educational facilities which the laws allowed him. The alternative was plain, it was, apostasy or ignorance.

Under these circumstances, when the number of Catholics in the colony had dwindled to one-twelfth or less of the population,⁵⁰ and the faith of the rising generations of Catholics

⁴⁵ Brown, *The Making of Our Middle Schools*, p. 56; Clews, *Educational Legislation and Administration*, p. 411 seq.

⁴⁶ Clews, *op. cit.*, p. 423; Steiner, *Hist. Ed. in Md.*, pp. 23, 24.

⁴⁷ Clews, p. 425; Shea, I, p. 373.

⁴⁸ Report Amer. Hist. Ass., I, p. 250.

⁴⁹ Clews, p. 429 and passim; U. S. Cath. Hist. Mag., I, No. 2, passim.

⁵⁰ Life and Select Letters of Rev. Thomas Bray, p. 160.

seemed so gravely imperilled, the Jesuits again attempted to come to the rescue by establishing a Catholic school. The history of this institution is interesting, but the information that has come down to us regarding it is brief and fragmentary. Its origin is wrapped in obscurity; it was begun by stealth; its existence was precarious; and it appears to have been closed several times owing to fresh outbursts of persecution. But it did, nevertheless, a great work: it helped to keep alive some sparks of the old Maryland faith, and provided a generation of educated Catholics—small in number but strong in faith and knowledge—who were fitted to champion the cause of the Church's freedom by word and deed, in the era of universal liberty ushered in by the Revolution. It was the last educational effort of the Jesuits in Colonial Maryland, but the tattered pages of its register which still survive bear some of the most illustrious names in American Catholic History.

The spot selected by the Jesuits for the new school was Herman's Manor of Bohemia, on the Eastern Shore of Maryland. The place was in Cecil County, which borders on Pennsylvania and Delaware, and forms the extreme Northeast corner of Maryland.⁵¹ It is easy to understand why this comparatively remote section of the colony was chosen. Pennsylvania was the home of religious freedom in colonial times, and the new establishment, while being less liable to observation on the part of the Maryland authorities, would form a convenient base for missionary work among the neighboring Quakers. To Bohemia accordingly, in the year 1704, the Rev. Thomas Mansell, S. J., came, and soon afterwards he took out a patent for 458 acres of land. The country was a wilderness, the Catholics in the vicinity few.⁵² In 1738, the Rev. Thomas Poulton took charge, remaining there until 1745. He had one assistant, and under him the school was organized about the year 1744. The branches taught were both elementary and preparatory, that is, they

⁵¹ Shea, *Hist. of the Cath. Church in the U. S.*, II, pp. 27, 28.

⁵² Woodstock Letters, XIV, p. 347, seq.

included the "three R's," which formed the almost invariable curriculum for beginners in those days, and such subjects as latin, algebra, history, and perhaps Greek, which were calculated to prepare the pupil for college.⁵³ The charge was 40 pounds per annum for the preparatory students, and 30 pounds for the elementary.⁵⁴ This included board and other expenses, as most of the pupils came from a distance, and it was necessary for them to live at the college. The building must have been of goodly size, for at one time it held as many as forty pupils.⁵⁵ There is no evidence that anything higher than a preparatory school ever existed at Bohemia. For further studies, the students were sent to St. Omer's, in Flanders.

This school was evidently a great boon to the Catholics of Maryland, for it was patronized immediately by some of the leading Catholic families. A fragment of the record-book for 1745-6, contains the names of Peter Lopez, Edward Neale, and Daniel Carroll, who entered their sons there that year. The latter was father of John Carroll, the future Archbishop of Baltimore. John was the youngest of three brothers, and it was probably one of his elder brothers who entered the school at that time. John Carroll, according to his biographies, entered when he was twelve years of age, and this date coincides with the year 1747.⁵⁶ An entry of April 22, 1748, records that he came there a second time, having returned home, apparently, before his first year was finished.⁵⁷ In 1748, or early in 1749, he left Bohemia to go to St. Omer's, where he completed the classical course, remaining there six years. Among the other early pupils of the school were Benedict, Edward, Charles and Leonard Neale, the latter destined to become the second Archbishop of Baltimore; James Heath, Robert Brent, and Archibald Richard.⁵⁸ Charles Carroll of

⁵³ Ms. Records of Bohemia, Georgetown University.

⁵⁴ *Ib.*; Shea, I, p. 404.

⁵⁵ Shea, *ib.*

⁵⁶ Shea, II, p. 27; Boyle, Biog. Sketches of Disting. Marylanders, p. 104.

⁵⁷ Ms. Records of Bohemia.

⁵⁸ Ms. Records. Shea, I, p. 404.

Carrollton, future signer of the Declaration of Independence, was also a pupil at Bohemia about this time, entering in 1747, when ten years of age; the following year he accompanied his cousin John to St. Omer's, going thence, after six years, to the Jesuit college at Rheims, and afterwards to the college of Louis le Grand, at Paris.⁵⁹

The Bohemia school seems to have been continued during the greater part of the summer. There is a record extant of students entering during the months of April, June and August. A note in the register records the fact that on July 8, 1748, "Jackey Carroll went to Marlborough," such being the name the future Archbishop was known by among his fellow-scholars.⁶⁰ As the institution was a boarding-school, some of the pupils doubtless remained there all the time until they had finished. The uncertainty attaching to the existence of the school, owing to the laws and the attitude of the civil authorities, may have afforded a special reason for keeping up class-work during the entire summer.

There is evidence that the Maryland authorities were not lacking in vigilant determination to prevent the introduction of Catholic schools into the colony. Encouraged by the success of the Jesuits at Bohemia, several schools were opened by Catholics in other parts of Maryland. In 1752, a school was established by Daniel Connelly and Patrick Cavanaugh near My Lady's Manor. In the year 1757, Mary Anne Marsh opened a Catholic school in Baltimore; whereupon the Rev. Thos. Chase, of St. Paul's Parish, complained to the Assembly, alleging that the Protestant school-master "had lost many of his scholars, which were immediately put to the popish seminary." The magistrates were accordingly ordered "to call all persons before them who were keeping public and private schools, and to administer to them the oaths to the Government required by law, which oaths if any refused to

⁵⁹ Rowland, *Life and Correspondence of Chas. Carroll of Carrollton*, I, p. 18; Shea, II, p. 28; U. S. Catholic Hist. Mag., I, p. 72; Boyle, *Biog. of Disting. Marylanders*, p. 81.

⁶⁰ Ms. Records.

take, and afterwards kept school, they were to prosecute them according to law.”⁶¹ The “oaths” were, of course, those involving abjuration of the Catholic faith. Nor did the school at Bohemia, amid the remote fastnesses of Cecil County, escape the prying eyes of the persecutors. In 1760, the Rev. Mr. Reading, an Episcopal minister at Apoquinimick, Del., reported that there was “a very considerable Popish Seminary in the neighboring province of Maryland, under the direction of the Jesuits.”⁶² The Anglican rector of St. Stephen’s Parish, near the school, was aware of its existence, and made vigorous efforts to secure the enforcement of the laws against those who were conducting it.⁶³ Nevertheless, amid increasing difficulties, involving fines and other legal penalties, the Jesuits at Bohemia kept bravely on. One of the features of their work there, as it had been at Newtown, was a circulating library, Catholic books of instruction and of controversial character being loaned out to Catholic families for many miles around.⁶⁴

The recrudescence of the prosecution which was brought on by the French and Indian War, gave rise to the enactment of still more oppressive laws against Catholics, and, with the sharpened vigilance of the authorities, their position in the colony became well-nigh intolerable. It was during this period that a law was passed laying a double tax upon the property of Catholics. So unrelenting had the war upon them become, that a general desire prevailed on the part of Catholics to migrate from the Colony.⁶⁵ The Jesuits were the principal object against which this anti-Catholic agitation was directed. The proposition of seizing and confiscating all their property in Maryland was discussed in the papers, and a bill looking to this purpose was actually passed by the lower House of the

⁶¹ U. S. Hist. Mag., VIII, No. 10, quoted from Scharf, Hist. of Balt. City and County, Phila., 1881.

⁶² Amer. Cath. Hist. Researches, XI, p. 60.

⁶³ Shea, I, p. 405.

⁶⁴ *Ib.*, p. 405.

⁶⁵ *Ib.*, p. 416; U. S. Hist. Mag., III, p. 147.

Assembly.⁶⁶ But the bill failed to become a law, and the school at Bohemia continued for some years longer, though with a diminished faculty and a small number of pupils. About the year 1765, one of the two Fathers still remaining there was withdrawn, and the school was closed.⁶⁷

After the American Revolution, or it may be, during it, the school was opened again on a small scale. The Society of Jesus had, in the meantime, been suppressed, but the members continued to labor in the old missions as secular priests. In the year 1789, Georgetown College was founded. The institution was projected and organized by the former members of the Society, the prime mover in the matter being a former pupil of the Jesuits at Bohemia, who had become a Jesuit priest after finishing his studies in Europe and was now Prefect-Apostolic of the Church in the United States, the Rev. John Carroll. The first students were received at Georgetown in 1791,⁶⁸ and not long afterwards, it would seem, classes were discontinued at Bohemia.⁶⁹ It is important to note the coincidence, for, taken in connection with the fact that the new institution at Georgetown was founded by the Jesuits, it goes to show that Georgetown College has a close historical connection with the Bohemia school and, going farther back, with the old college and school at Newtown—the second college established within the United States. The foundations of Georgetown College were, in fact, laid long before the days of John Carroll. The new institution was, in reality, only the old Jesuit school that had existed more or less continuously, in one place or another, for a hundred and fifty years before. The change of site, the larger building, the broader plans, the open appeal to the Catholic public, the rapid development of the college—these and other things of the same kind gave to the institution an aspect of complete newness. They showed that an

⁶⁶ Shea, I, p. 417.

⁶⁷ Woodstock Letters, xvi, p. 229.

⁶⁸ Georgetown College Catalogue, Introduction.

⁶⁹ Records Amer. Catholic Hist. Soc., I, p. 119.

era of educational freedom had been ushered in by the Revolution ; but they showed also what would have been the possibilities of Catholic educational development in colonial days, had the Jesuit Fathers been at liberty to carry out the broad educational plans which they had cherished from the very beginning.

In endeavoring to arrive at a just estimate of the influence and value of the old Jesuit schools of Maryland, the words used by an eminent Protestant historian in speaking of the work in general of the Jesuits in the colony may appropriately be recalled :

"No stone marks the grave of these devoted men. Of most of them even the names have passed into oblivion, and of the rest we have little more than a few faded yellow lines of antique writing scattered among moldering and forgotten archives. The tribes among whom they labored have long since passed away. But their work has not perished with them ; and if the peaceful, equitable, and generous spirit which characterized the early days of the colony, secured its growth and permanence, and has left its stamp on Maryland institutions, is something to remember with pride, let it not be forgotten how large a part of this is due to the truly Christian example and teaching of the early missionary Fathers." ¹

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¹ Scharf, *History of Maryland*, I, p. 192. The house of William Britton, at Newtown, which was purchased by the Jesuits, enlarged, and probably used as a school and college building, is still standing, and is in an excellent state of preservation. The school building at Bohemia, however, has entirely disappeared. The spot on which it stood is still pointed out, and the bricks that composed it were used in putting up the present dwelling house of the Jesuits there. Cf. Shea, *op. cit.*

IRISH TEACHERS IN THE CAROLINGIAN REVIVAL OF LEARNING.

Historians have often deplored the fact that the Irish teachers who contributed so largely to the success of the Carolingian revival of letters lacked a proper sense of the importance of the work they were doing. Indeed, the charge might with justice be brought against the medieval teachers generally that they were deficient in historical insight, that they took no adequate care that the growth and development of the work in which they were engaged should be recorded for the benefit of posterity. Important though that literary revival was which took its origin from the patronage extended to learning by Charles the Great, yet, there is not a single contemporary narrative to tell us who they were that contributed to its success, or to trace its progress through the various provinces of the vast empire over which Charles reigned. It is known, however, that the movement owes much to the Irish teachers who, under Charles and his successors, appeared here and there throughout the Continent of Europe, and were acknowledged to be the traditional custodians of the light of learning which everywhere else except in Ireland was almost totally extinguished. But, though none of those pioneers of learning thought it worth while to leave behind him a narrative of his achievements and those of his contemporaries, we have in the manuscripts to be found in the principal libraries of Germany, France and Italy a trustworthy and perfectly objective account of the literary activity of the Irish scholars of the ninth and tenth centuries. We regret that these men carried the spirit of self-effacement so far as completely to avoid the tribute of public monuments, laudatory epitaphs and state or ecclesiastical record of their public services; for that very reason, however, when we find the undying record of their intellectual work in the books which they wrote and copied, we feel that the modern world has a right to know how much it owes to them, and

we are sure that the praise which they were far from seeking will be generously conceded, once the magnitude of their work is known.

Ussher was the first to recognize that the truest record of the activity of the Irish teachers of Charlemagne's time is to be found in the manuscripts dating from the ninth and tenth centuries. In his *Veterum Epistolarum Hibernicarum Sylloge*¹ he publishes valuable material from unedited letters on Irish topics. Since Ussher's time, however, much has been done towards editing the literary legacy of the early middle ages, and in all the works relating to that period attention is naturally given to the share which the Irish monks took in the Carolingian revival of letters. Dümmler and Traube, editors of the Carolingian poets, have rescued the names of many of these Irish scholars from oblivion, and given us the sometimes too scanty record of their career as teachers. Zimmer, who has contributed so much to the scientific study of the Irish language, has collected in a brief essay an array of names and facts to justify his judgment that it was the Irish teachers who "laid the foundation stone of that edifice of culture which we are still building."² Hauréau, too, a diligent student of the manuscripts, devotes a special chapter to the Irish schools in his *Singularités historiques et littéraires* (Paris, 1894). Perhaps no one has written more sympathetically than Ozanam, especially in his *Études germaniques*³ and in his *Documents inédits*.⁴ More recently, Canon Bellesheim, taking advantage of the materials furnished in the "Monumenta Germaniæ," describes at length the labors of the Irish monks in the first volume of his *History of the Church in Ireland*.⁵ The writer of the present article not only aims at summarizing and arranging the results of the foregoing studies, but also hopes to be able to add something from his own study of the manuscripts of the ninth and tenth centuries.

¹ Works, Dublin, 1847-64, Vol. IV.

² In *Preussische Jahrbücher*, Jan., 1887. Translated by Miss Edmands, under the title *The Irish Element in Medieval Culture* (New York, 1891).

³ 2 Vols. 6me éd., Paris, 1893.

⁴ Reprinted Paris, 1897.

⁵ *Geschichte der katholischen Kirche in Irland*, Mainz, 1890.

It is beyond the scope of this article to describe the work done during the seventh and eight centuries by the missionaries who left their monastic cells in Ireland to carry the tidings of the Gospel to the newly arrived conquerors of Gaul, Germany and Italy. Their deeds are part of the history of the Christianization of Europe. It is sufficient for our present purpose to remark that they prepared the way for the teachers who were to follow in their footsteps. Columban in the country of the Jura Alps and the Appenines, St. Gall among the hills of the Allemanien, St. Fursey along the banks of the Marne, St. Foilan in what was afterwards the imperial city of Aix-la-Chapelle, St. Kilian in Würzburg, St. Cataldo in Tarentum, and many others less well known, such as St. Disibod at Kreuznach on the Rhine, St. Livinius at Ghent, exercised a ministry which was educational as well as religious. They not only preached the doctrines of Christianity, but, also, as far as was possible, imparted to their converts some of that love of learning which they brought with them from their native land. Columban, for instance, is recognized to have been the greatest poet of his time.¹ Poetry, however, may have been a pastime for him; it was a profession for his successors of the ninth and tenth centuries. Their mission was different from his. They had to deal with a people completely, or almost completely Christianized, and the task which they were called on to perform was not the religious conversion, but the intellectual and literary education of the nations.

In order to avoid a confusion which, in spite of reiterated assertion on the part of historians, is still to be met in the treatment of this subject, it is necessary to point out that, in the records of the ninth and tenth centuries, "*Scotia*" meant, not the present Scotland (*Scotia Minor*), but Ireland (*Scotia Major*); that "*Scotus*," consequently, is to be translated "Irishman." Ussher proves this at great length and with extraordinary wealth of learning,² quoting from the classical writers of antiquity and the medieval writers down

¹ This is the verdict of M. Hauréau, *op. cit.*

² *Britannicarum Ecclesiarum Antiquitates*, Works, VI, 266 ff.

to Caesar of Heisterbach (13th cent.). The reader will, therefore, not be misled by the name *Scot*, or *Scottish monk*, applied to the Irish scholars by recent writers such as Traube, Dümmler and Zimmer.

In trying to account for a phenomenon which is extraordinary, if not unique, in the history of education, namely the appearance of so many Irish teachers at widely distant places on the continent during the ninth and tenth centuries, we must not only bear in mind the Celtic love of change, which has often been adduced as an adequate explanation of that extraordinary exodus, but must take into account also the peculiar conditions of the time. The organization of the Irish Church was almost entirely monastic; there were bishops, of course, but some of these, at least, were without sees, *episcopi vagantes*, it being the custom to raise to the episcopal dignity monks who had distinguished themselves by piety or learning. Perhaps we are to interpret in this light the enigmatic words of St. Gall monk Ekkehard IV (died about 1036), who in his *Liber Benedictionum* says "In Ireland the priests and bishops are one and the same: In Hibernia Episcopi et Presbyteri unum sunt." Where the Church organization was largely monastic the clergy did not feel that they were "addicted to the glebe," and, once their monasteries were destroyed, they turned naturally to the foundations which their fellow-countrymen, Columban, Gall, Fintan and others had established on the continent of Europe. It does not surprise us, therefore, to find that the date of the first invasions of the Danes is coincident with the beginning of that exodus which carried the light of learning from the ruined sanctuaries of Ireland to the monastic schools of France, Italy and Germany. Besides, it was a custom among the clergy of Ireland to make pilgrimages to the Holy Land and to Rome, and in many instances the returning pilgrim, instead of going back to his native land, was induced to settle down with his fellow-countrymen in their new monastic home on the continent. All these circumstances were added to the Irish teachers' love of learning, which outweighed their love for their native land, and sent them into voluntary exile. It was not long after the first Danish incursion into Ireland that Walahfrid Strabo

writing from the monastery of Reichenau, on the Bodensee (Lake Constance) refers to the "Irish, to whom travel has become a second nature."¹ Walahfrid was writing from personal knowledge, as is evident from the records of his monastery, in which the names of many Irishmen appear. Eric of Auxerre (about 850), who was personally indebted to the teaching of the Irish monks, writes to Charles the Bald in the words so often quoted: "Why should I mention Ireland, whose sons, undeterred by the perils of the seas, have flocked to our shores, the whole country, one might say, having emigrated with its crowd of philosophers." Alcuin, too, though not, as we shall see, a willing witness to the fame of Ireland's scholars, tells us that "it has long since been a custom for very learned teachers to come from Ireland to Britain, Gaul and Italy."²

With *Virgil*, Bishop of Salsburg, the well-known Irish scholar, and his conflict with St. Boniface concerning the existence of the Antipodes, we are not here concerned, as it falls outside the scope of this study. So also does the literary activity of *St. Kilian* of Würzburg. It must, however, be noted that these were by no means the only Irish men of learning who appeared in continental Europe during the seventh and eight centuries. *Virgil* had for contemporary a certain *Sampson*, or *Samson*, "genere Scottus," about whom, also, St. Boniface complained. He had also for companion a bishop named *Dobdan the Greek*, who accompanied him from Ireland.³ To explain the singular fact of a Greek bishop coming from Ireland, *Ussher* tells us that, down to his day, there was a Greek church near Trim in County Meath.⁴ A

¹ De natione Scottorum, quibus consuetudo perigrinandi jam pene in naturam conversa est: *Vita Sti. Galli*, II, cap. 47; *M. G.*, SS, II, 30.

² *M. G.*, Epp., IV, 437. On the condition of learning in Ireland at this time cf. Healy, *Irish Schools*, p. 188 ff.; Bellesheim, *op. cit.*, I, 209; contemporary witnesses are Bede, *Hist. Eccl.*, III, 27, Alcuin; *Vita Sti. Willebrordi*, cap. 33; Eric of Auxerre, *De Miraculis Sti. Germani*, lib. I. cap. ult., and, for the later period, William of Malmesbury, *Vita Sti. Dunstani*. From these and other sources it is evident that there were many foreign students in the Irish schools of the early Middle Ages.

³ "Pontificem secum habuit proprium, Dobdan nomine Græcum, qui ipsum secutus erat ex patria:" *Ussher, Works*, IV, 462 n.

⁴ *Ussher, op. cit.*, loc. cit.

simpler explanation, however, is given by Zimmer, namely, that *Dobdagrecus* is merely the latinized form of the Irish name *Dubdachrich* which occurs in many of the continental annals of that time; for instance, in the Lorsch Annals for the year 726 "Martin and Dobdeeric abbots died."¹

Another contemporary and fellow-countryman of Virgil, *Thaddaeus*, Abbot of Ratisbon, tells us that St. Kilian of Würzburg was accompanied by *Colonatus* and *Totnan*, and that Virgil had for companions "seven other bishops, who, according to the custom of their venerable Irish predecessors, proposed to visit the Holy Land and to see with the eyes of the body the ground which the Lord had trodden."² This custom, we shall see, prevailed also in the ninth century, the pilgrimage to Rome or to Jerusalem being, as has been said, the preliminary to a permanent settlement in Germany, France, or Switzerland. In the correspondence between St. Boniface and Pope Zachary we find mention of a *Clement*, an Irishman, against whom many irregularities are alleged. In view of the misunderstanding which later on arose between the Irish teachers and the Anglo-Saxons on the Continent, it is interesting to note that Boniface, the Anglo-Saxon, brings Clement, the Irishman, to task for not accepting the treatises and the teachings of "the Holy Fathers Jerome, Augustine and Gregory"—similarly, it will be alleged in the following century that the celebrated Irishman, John the Scot, inclined too much to the opinions of the Greek Fathers, and underrated the Latin Fathers.³

We come now to the reign of Charlemagne, whose enlightened efforts on behalf of education resulted in a revival of learning far more important in its consequences than that which is known as *the Renaissance*. The edict by which Charles

¹ *Martinus et Dobdecris abbates mortui: M. G., SS., I, 24.* This may well be the Dobdan Græcus who accompanied Virgil as "his own bishop" although in the Annals he is styled Abbot, and not Bishop.

² Ussher, *loc. cit.*

³ Cf. *Ep. Bonifatii Moguntii Episcopi ad Zachariam Romanum Pontificem*, read in the Roman Synod of 745, *M. G., Epp. III, 318.* To the eighth century belong the abbots and other monks mentioned in the Lorsch Annals, *Conan* (bishop, died 704), *Domnan* (abbot, died 705), *Cellan* (abbot, died 706), *Dubdecris* (abbot, died 726), *Macflatheus* (died 729). *M. G., SS., I, 22, 24.*

commanded the establishment of schools throughout his vast empire has been called "the charter of modern education." and it may be said, without exaggeration, that never in the whole history of the intellectual life of Europe was authoritative legislation more sorely needed, and seldom, if ever, was legislative interference in educational matters more happy in its results. Alcuin, the English monk whom Charles appointed as the first master of his Palace School, deserves credit for the wisdom he displayed in advising the monarch in his educational reforms, and the ability with which he carried out the emperor's design. Whether he studied in Ireland or, as is more probable, received all his early education at the Cathedral School of York, he is justly considered as a representative of the learning which, at a time when Britain, like the rest of Europe, was plunged in darkness, was carried by the Irish missionaries to their Saxon neighbors. It is not necessary to detract from Alcuin's fame in order to do full justice to the Irish teachers who preceded him, accompanied him, or followed him to the court of Charlemagne and were, it would seem, received with special favor there. Indeed, the monarch seems to have had a special affection not only for the wandering Irish scholars who sought hospitality within his realm, but also for the Irish nation generally. If we are to believe the Monk of St. Gall, who wrote the *History of Charles the Great*,¹ two Irish scholars appeared in France before the arrival of Alcuin, were welcomed by the king, and entrusted by him with the execution of his educational schemes. One of these was named *Clement* and the other, *Joseph* (?). Too much importance, however, should not be attached to the details of the story. Still, we know from other sources that there were two Irish scholars named Clement and Joseph in France shortly after the arrival of Alcuin. We know, too, that as early as 786 Charles erected at Amarbaric, near Verden, a monastery "for the Irish," over which an Irishman named *Patto* ruled as abbot. After the death of Suibert, Bishop of Verden, Patto was promoted to that See and was succeeded at the monastery by a countryman named *Tanco*.

¹ *Gesta Caroli Magni*, M. G., SS., II, 731.

Equally certain, inexplicable as it may seem, is the fact that cordial relations of a very special kind existed between Charlemagne and the Irish princes and people. The writer known as the Saxon poet (end of the 9th century) bears explicit testimony to the fact that the Irish professed allegiance to the Frankish king¹ and Einhard, the contemporary and biographer of Charles, tells us that by his munificence he had attached to himself the Irish chiefs and that there were extant letters from them to him in which they professed their allegiance.² Whatever the explanation of these allusions, it is undeniable that during the reign of Charlemagne and his immediate successors the chief share of the literary revival which belongs to that period and is known as the Carolingian Renaissance fell to the Irish teachers in Frankland, and if we except Alcuin, Rhabanus and Fredegis, the men who founded that educational system to which the latter Middle Ages owe everything and the modern world more than it generally acknowledges were Irishmen.

Among Alcuin's associates was *Josephus Scotus*.³ He accompanied Alcuin to France about the year 790, became a friend of St. Liudger, the Apostle of the Frisians, was made abbot (of what monastery, we do not know), and, as appears from a letter of Alcuin, died before the year 804.⁴ He is author of the numerous Latin poems, some of which are addressed to Alcuin, some to Charlemagne, and some to St. Liudger.⁵ Several of these are acrostics, and very ingenious, for example, the verses in which he treats of the various titles conferred on Our Lord by the sacred writers. He also wrote a treatise consisting of extracts from St. Jerome's commentaries on

¹ "Scotorum reges ipsum dominum vocitabant
Ac se subjectos ipsius et famulos."

(Jaffe, *Bibl. Rer. Ger.*, IV, 615).

² "Scotorum reges sic habuit ad suam voluntatem per munificentiam inclinatos ut eum numquam aliter nisi dominum seque subditos et servos eius pronuntiarent. Extant epistolæ ab eis ad illum misse, quibus huiusmodi affectus eorum erga illum indicantur." Jaffe, *op. cit.*, IV, 523. Some understand Einhard to refer to Prince Aed, who reigned from 793 to 817. It seems that at least one Irish prince attached himself to Charles' suite. Cf. Bellesheim, I, 258.

³ Cf. Dümmler in *Neues Archiv*, IV, 139.

⁴ *M. G., Epp.*, IV, 31.

⁵ Published in *Poetæ Latini Aevi Carolini*, Berlin, 1881, I, 149 ff.

Isaiah; the work exists in several manuscripts, the most beautiful of which is the ninth century Ms. (No. 254) in the library of St. Gall, where, however, it is officially attributed to Bede.¹ Students of the history of philosophy know of a celebrated manuscript containing *Glosses on the Isagoge of Porphyry*, belonging to the ninth century, discovered by Cousin, in which the line occurs:

Iepa hunc scripsi glossans utcunque libellum.

The word "Iepa," more correctly "Icpa," which has puzzled so many critics, is acknowledged to be written on the space left by an erasure; but all attempts to restore the original name have failed. Now it is, to say the least, interesting to find that in a seventeen-line poem of Josephus which he prefixed to the excerpts from St. Jerome there are eleven lines which end with some form of the word "libellus"; from his other poems we see that he liked to introduce his own name, and the manuscripts tell us that he often spelled it "Ioseppus." It is possible that in place of "Iepa" there stood in the original copy some contraction of "Ioseppus." If this surmise be correct, we are entitled to give to Josephus a place among the dialecticians as well as among the poets and exegetes.²

A man whose name should be mentioned in this account of the Carolingian revival is *Colcu*, or *Colga*, who was Josephus' teacher in Ireland, and, according to some, Alcuin's teacher also.³ For although he lived and died at Clonmacnoise, it is no exaggeration to say that he contributed to the revival of learning on the Continent as much as many of those whose names are associated with that movement. He is mentioned in Dunelm's *History of the Anglo-Saxon Kings*⁴ and by Alcuin; the latter calls him the teacher of Josephus Scotus.⁵

¹ See Scherrer, *Verzeichniss der Hss. der Stiftsbibliothek von St. Gallen*, Halle, 1875, p. 95. Another copy is to be found in the Paris Ms. Bibl. nat., 12154.

² Colgan and O'Hanlon are inclined to identify Josephus with the "Joseph Ua Cearnaigh" (O'Kearney) whom the *Annals of the Four Masters* mention (I, 397) as Abbot of Clonmacnoise, and who died in 789 or 794.

³ Cf. Monnier, *Alcuin et Charlemagne*, Paris, 1854.

⁴ *Hist. Reg. Anglo-Sax.*, ad ann. 794—"His diebus Colcu presbyter et lector ex hac luce migravit ad Dominum." The *Annals of Ulster* give the year 796: "Mors Colga nepotis Dumectae." Cf. Ussher, *op. cit.*, p. 466.

⁵ *Sanus est magister vester Colcu, et sani amici tui qui apud nos sunt: M. G., Epp.*, IV, 31.

Coleu is known to be the author of the collection of prayers entitled "Scuab Crabhaigh" or "Besom of Devotion."¹

More immediately connected with the literary revival inaugurated by Charlemagne was *Clement the Irishman*. He was, as we have seen, one of the teachers who, according to the monk of St. Gall, landed in France "about the time when Charles began to reign alone," that is, after Karlman's death in 791. Apparently he was not long in acquiring a reputation as a grammarian and a teacher; for, when Alcuin left the court of Charles to become Abbot of the monastery of Tours Clement succeeded him as Master of the Palace School. (This is the incident to which Alcuin is understood to refer when he speaks of the "Egyptians" having taken the place of the "Latins" at the Court).² After the death of Charles he seems to have retained his prominent position under Louis the Pious, to whom he dedicated his work on grammar. The esteem in which he was held is evident from the complimentary reference to him in the poems of Prudens, a contemporary,³ and from the fact that scholars were sent to him from the monastery of Fulda, among whom was Modestus (Reccheo) the friend of Candidus (Bruun), the latter being, probably, the author of the celebrated *Dicta candidi de Imagine Dei*.⁴ Clement was present at Ingelheim in 826, when the court celebrated with great pomp the baptism of the Danish King Harald.⁵ At the end of his career he retired from his duties as teacher at the Palace School and went to spend his last days with his countrymen at Würzburg, where lay the remains of St. Kilian. From an entry in the Würzburg Necrology⁶ it may be inferred that he died there. Clement wrote a grammatical work,⁷ remarkable for its erudition and for the extraordinary range of reading which it shows. Especially inter-

¹ Cf. Colgan, *A.A. SS. Hib.*, 378; Boll., *A.A. SS.*, Feb. 20th. Contemporary annals style Coleu "chief scribe and master of the Scots;" the *Annals of the Four Masters* mention him, I, 397.

² Cf. his letter to Charles in Jaffe, *Bibl. Rer. Ger.*, VI, 408; Migne, *P. L.*, C, 266.

³ *Poet. Aevi Carol.*, I, 581; see Simson, *Jahrbücher Ludwigs des Frommen*, II, 257.

⁴ *M. G.*, SS., XIII, 272.

⁵ Cf. Simson, *op. cit.*, I, 260.

⁶ "IV Kal. Junii, Clementis Magistri Palatini."

⁷ Published by Keil, *Grammatici Latini*, Leipzig, 1857, I, p. xix.

esting is the allusion to "the Greeks who are our teachers in every branch of learning."¹ This is a precious testimony to the knowledge of Greek among the Irish scholars at a time when that language was almost unknown in Latin Europe.

A contemporary and fellow-countryman of Clement was the grammarian *Cruindmelus*,² who wrote a treatise on the art of versification, *Tractatus de Metrica Ratione*. The work is published by Keil, and in a special edition by Huemer.³ It is found in a great many manuscripts of the ninth and tenth centuries.

These grammarians, useful as their literary activity was, must be assigned inferior rank in comparison with the poets, astronomers and philosophers of Charlemagne's time. First among these is *Dungal*, who flourished between the years 811 and 827. We find mention of him in 812 as an Irish priest and scholar at the monastery of St. Denis under the protection of Abbot Waldo. We still have the letter which he wrote in 811 to Charlemagne in order to explain the eclipse of the sun which occurred, or was believed to have occurred, in 810. It is published by Migne⁴ and in the *Monumenta Germaniae*.⁵ It is remarkable for the expression of astronomical views which at that time were considered to be advanced because they seemed to call in question the truth of the Ptolomaic system. In 823 Dungal is mentioned in a *Capitulary* of Lothair, in 825 he was appointed by imperial decree⁶ to the position of teacher, or "Master" at Pavia; in 828 he appeared in controversy against Claudius of Turin who had written against the veneration of images. This is the last that we hear of Dungal except that he presented his library to the monastery of Bobbio, and from this fact we may, perhaps, infer that he spent his last years among his countrymen there. His library, or, at least, a part of it, is still preserved among

¹ *Græci quibus in omni doctrina utimur.*

² Cf. Dümmler, in *Neues Archiv*, IV, 258.

³ *Cruindmeli sive Polcharii Ars Metrica*, Vienna, 1883.

⁴ *P. L.*, CV, 477.

⁵ *M. G.*, *Epp.*, IV, 570 ff.

⁶ *M. G.*, *eges*, I, 249.

the most precious treasures of the Ambrosian at Milan, and several volumes have the inscription, possibly in Dungal's own handwriting:

Sancte Columba, tibi Scotto tuus incola Dungal
Tradidit hunc librum, quo fratrum corda beentur.
Qui legis ergo, Deus pretium sit muneris ora.¹

Besides this Dungal there was, possibly, another scholar of the same name at Charles' court. Indeed, the name Dungal was common enough in the Irish records of the time; it occurs, for instance, twenty-four times in the *Annals of the Four Masters*, and it occurs once in the letters of Alcuin, where apparently, the Pavia teacher is meant. Writing to some monks in Ireland, Alcuin says: "Audiens per fratrem venerabilem vestrae eruditionis doctorem, Dungal episcopum etc.;"² this, if it refers to our scholar, is the only place in which he is called a bishop. We shall not here delay to discuss the question agitated by Muratori, Tiraboschi, and, more recently by Dümmler, Simson and others, as to the existence of two Dungals at the court of Charlemagne. Dungal was a poet as well as an astronomer. He is the author of the poem which bears his name, and, according to the editor of the *Poetae Aevi Carolini*, probably also of the poems usually ascribed to "The Irish Exile" (*Hibernicus exul*.) Some of these poems are addressed to Charlemagne and some to members of the imperial family, for instance, to Gundrada, the emperor's cousin. In a poem addressed to this royal lady, Dungal, or the exile, shows that he could turn a neat compliment: "Quae ore nitens pulchro pulchrior es merito;" which is not at all clumsy for a ninth century astronomer-poet.³ Here and there, too, a reflection of the mood of the writer appears, which is somewhat unusual in the ninth century author; he refers to his exile, to his poverty, to his lowliness.⁴ Dungal

¹ E. g. on verso of title page of codex I, 89 sup. Traube, *O Roma Nobilis* (Munich, 1891), p. 40, maintains that the Dungal who donated the books lived in the eleventh century.

² *M. G., Epp.*, 437.

³ *Poet. Carol.*, I, 396. See also his lines to Theodrada, the emperor's daughter, *Mon. Carol.*, 429, 430.

⁴ Cf. *Poet. Aevi Carol.*, I, 411, 413; *Mon. Carol.*, 429.

was something of a philosopher, at least, as the word was then understood; among his poems are two which treat of the "seven liberal arts," the seven branches of science taught in the schools of that age.¹

Among the poets of the Carolingian age is to be reckoned the author of the verses inscribed "Planctus Caroli," which is sometimes published as a work of Rhabanus Maurus (for example, by Migne), but which is now acknowledged to have been written in the Irish monastery of Bobbio. Some critics have sought to connect the poem with the name of a certain Columban, Abbot of St. Trond; this, however, is obviously a mistake arising from the mention of the Saint of that name towards the end of the poem. We must, therefore, be content with the somewhat vague identification of the author as an Irish monk of Bobbio.²

One of the most interesting of the Irish poets on the Continent during the Carolingian age is *Donatus*, who was bishop of Fiesole from 829 to 875. He was not only a poet, but also an ardent lover of learning and patron of the liberal arts. His *Life*, published in part by Ozanam from an eleventh century manuscript in the Laurentian Library of Florence, is interspersed with poems composed by the saintly bishop himself. Among these is the well-known description of Ireland.³

¹ Cf. *Poet. Aevi Carol.*, I, 408, 544; Tiraboschi, *Storia della letteratura italiana*, III, 163; Muratori, *Antiq. Ital.*, III, diss. 43; Dümmler, in *Neues Archiv*, IV, 254; Simson, *Ludwig der fromme*, I, 237.

² Cf. Migne, *P. L.*, CVI, 1257 ff.; *M. G.*, *Poet. Aevi Carol.*, 434 ff.; Dümmler, in *Neues Archiv*, IV, 151.

³

Finibus occiduis describitur optima tellus,
 Nomine et antiquis Scottia scripta libris;
 Dives opum, argenti, gemmarum, vestis et auri,
 Commoda corporibus, aere, putre solo.
 Melle fluit pulcris et lacte Scottia campis,
 Vestibus atque armis, frugibus, arte, viris.
 Ursorum rabies nulla est ibi: saeva leonum
 Semina nec umquam Scottica terra tulit.
 Nulla venena nocent, nec serpens serpit in herba;
 Nec conquesta canit garrula rana lacu.
 In qua Scottorum gentes habitare merentur,
 Inclita gens hominum milite, pace, fide.

Cf. *Poet. Aevi Carol.*, III, 691; Ozanam, *Documents inédits*, 50 ff.; Dümmler, *Neues Archiv*, IV, 515.

There is also extant the epitaph which Donatus composed and in which he describes himself as "Scottorum sanguine cretus," and tells how he united to his duties as a bishop those of a teacher of grammar and poetry.¹

After the death of Charlemagne and the dismemberment of the Empire the political conditions did not always favor the development of the educational system which the great emperor had inaugurated. The invasions of the Northmen and the Saracens disrupted many a school and scattered many a group of learned men. Nevertheless, the successors of Charles were, as a rule, favorable to the new learning, and continued to extend to the teachers from Ireland the welcome which he had always accorded to them. Thus, during the reign of Louis the Pious (814-840), flourished the famous astronomer and geographer, *Dicuil*, who dedicated an astronomical treatise to the emperor. That *Dicuil* was an Irishman is perfectly certain; he alludes more than once to Ireland as his country and to the "Scots" as his countrymen. The name, indeed, was a common one in Ireland at that time: at least seven persons of the name *Dicuil*, *Dichul*, or *Dichull*, appear in the Irish Annals of the seventh to the ninth century. The astronomer and geographer is, perhaps, the same as the *Dicuil* who was Abbot of Pahlacht in the ninth century. All that we know about him is: 1. That he is the author of (a) a celebrated geographical work entitled *De Mensura Orbis Terrae*;² (b) a poem, twenty-seven hexameters which he prefixed to a copy of a short treatise by Priscian;³ (c) an astronomical work in prose and verse, still unpublished. (The work is found in the Valenciennes Codex 386, pp. 73 to 76; it contains a dedication to Louis the Pious and mentions *Dicuil* by name). 2. That he had for teacher *Suibneus*. Now there were many Irish ecclesiastics and teachers who bore the name *Suibhne* (Sweeney); the person whose date seems to render it probable that he was the teacher of *Dicuil* is the abbot who died in

¹ Cf. *Poet. Aevi Carol.*, *ibid.*

² Edited by Walcknaer, Paris, 1807, by Letronne, Paris, 1814, and by Parthey, Berlin, 1870. Cf. *Dublin Review*, Oct., 1905; *Neues Archiv*, IV, 256; *Poet. Aevi Carol.*, II, 666-7.

³ Edited *Poet. Aevi Carol.*, *loc. cit.*; Keil, *Gramm. at.*, III, 390.

776, unless we admit with Ussher that Dicuil's master lived at a later period and was Suibne MacMailehuvai "anchorite and scribe," who died at Clonmacnoise.¹ 3. That he wrote his geographical treatise in the year 825.² The work by which Dicuil is best known, his geographical treatise *De Mensura Orbis Terrae*, is more than a mere compilation from the writings of the ancients. It draws, of course, from the works of Pliny and Solinus, but it makes use also of the surveys of the Roman *agrimensores*, and, what is of more importance, of the personal observation of the author and his friends. Thus, Dicuil is the first geographer to speak of Iceland, which he calls Thule, and which he describes from the account given him by the (Irish) monks who had dwelt there from the first of February to the first of August. He describes the Faroe Islands according to the account of "a cleric on whom I can rely," being in this case also the first to mention those regions. Again, when describing the Nile he introduces the narrative of a "Brother Fidelis,"³ who, with a party of priests and monks made the journey from Ireland to the Holy Land. Our author was not more critical, however, than were his contemporaries. Still, he was a more than usually conscientious writer. For, when Pliny's figures seemed to him to be unreliable he left a blank space, so that the reader could fill it in according to the extent of his credulity. And who can blame him if he repeats without contradicting it the saying of Solinus that so great is the fertility of the soil of Ireland that the cattle had to be driven off the land at times for fear of overfeeding? It is easy, of course, to point to the mistakes and inaccuracies of Dicuil's work. We must, however, be just, and judge it, not by modern standards of scientific accuracy but by the standard which prevailed in the ninth century. "Antioch," writes Professor G. Stokes, "was the centre (about 600) of Greek culture and Greek tradition, and the Chronicle of Malalas, as embodied in Niebuhr's series of Byzantine historians, is a

¹ Cf. *Britann. Eccles. Antiq.*, in Ussher's *Works*, VI, 278.

² This is expressly stated in the lines with which the work concludes :—

Post octingentos viginti quinque peractos
Summi annos domini, &c.

³ According to some of Dicuil's editors, we should translate "a brother on whom I can rely."

mine of information on many questions; but, compare it with the Irish work of Dicuil, and its mistakes are laughable."¹

Under the Emperor Lothair (840-855) there was formed at Liège a colony of Irish teachers and writers, the best-known of whom is *Sedulius* (Siadhal, or Shiel), sometimes called Sedulius the Younger, to distinguish him from another Sedulius, also an Irishman, who lived in the fifth century, and is the author of the famous *Carmen Paschale* and other sacred poems.² Sedulius the Younger flourished from 840 to 860. He was beyond doubt an Irishman; it is difficult, however, to say with which of the six Siadhals he is to be identified who are mentioned by the *Annals of the Four Masters* between the years 785 and 855, certainly not with Siadhal, son of Fearadhach, who was Abbot of Kildare and died in 828. Of his life on the Continent we know merely that he was a teacher at St. Lambert at Liège about 850, that he enjoyed the favor of Lothair II (840-855), that he was a scribe³ and a poet.⁴ He had for patron and protector Bishop Hartgar of Liège (840-855), to whom he dedicated many of his poems. He wrote a very important treatise on the theory of government entitled *De Rectoribus Christianis*⁵ and a commentary on Porphyry's *Isagoge*, (or Introduction to the Logic of Aristotle) for which the basis may have been the Greek text, though the work was known to other Christian logicians only in the Latin translation.⁶ It is possible that towards the end of his days he went to Milan, as his countryman Dungal had gone to Pavia, and continued to teach there under the patronage of Lothair II. When contemporary writers, such as Dicuil and the author of the *Annals of St. Gall*⁷ mention Sedulius it is not always easy to say whether they meant the Older or the Younger. The former ranks high

¹ Quoted by Douglas-Hyde, *Literary History of Ireland*, p. 222.

² Cf. *Catholic University Bulletin*, April, 1898.

³ Montfaucon, *Pal. Græca*, p. 235, describes the Greek Psalter, now No. 8047 in the Library at the Arsenal at Paris, transcribed by Sedulius.

⁴ About ninety of his poems are published by Traube, *Poet. Aevi Carol.*, III.

⁵ First published by Cardinal Mai in his *Specilegium Romanum*, and more recently by Hellman, Munich, 1906. The poems with which it is interspersed are published by Traube, *Poet. Aevi Carol.*, III.

⁶ Cf. Traube, "O Roma Nobilis," Munich, 1891, p. 98.

⁷ Dicuil, *iber Mensuræ*, ed. Parthey, p. 20; *Annales Sangall.*, in *M. G.*, SS., I, 76.

among the Latin poets; the latter, too, though he is often referred to as a mere grammarian, shows in his verses that he had the true gift; many of the poems he addressed to Hartgar exhibit a playfulness of imagination and lightness of touch that would have done credit to a writer of the most cultured period. His work *De Rectoribus Christianis* is a remarkable contribution to the medieval theory of the duties of a Christian prince, and deserves to be ranked with the classics on that subject, such as St. Thomas' *De Regimine Principis* and Dante's *De Monarchia*.¹

From incidental references in Sedulius' poems we infer that there was at Liège a regular colony of Irish scholars. We find, for example, mention of *Fergus*,² a poet who wrote in praise of Charles the Bald, a scribe to whom we very probably owe one of our oldest copies of the great work of John Scottus Eriugena. We find mention also of *Dermot*.³ These, judging by their names, were Irish. The name, however, was not always a sure indication of the nationality of the monk, in those days. Many, like Clement, changed their Irish names into Latin equivalents, which could be more easily pronounced by their French or German contemporaries. Thus, we read of two Irish clerics, *Caidoc* and *Fricorius*, who went to France before the time of Alcuin. Caidoc, we are told, retained his name, but Fricorius changed his into "Hadrian," because "Fricorius" sounded barbarous to those not accustomed to the Irish language. How often did it happen that an Irish missionary, teacher, or scribe, by assuming a Latinized name, blotted out forever, as far as the records of the time are concerned, all trace of his nationality?⁴ Sedulius mentions in

¹ On Sedulius, cf. *Neues Archiv*, II, 188, and IV, 315.

² Ferge, decus vatam, formosa gloria musae,
Glorificum Karoli decorasti carmine sceptrum.

(*Poet. Aevi Carol.*, III, 200).

³ Christe, tuo clipeo Dermoth defende precamur. *Ibid.*, p. 123.

⁴ Miss Stokes, *Three Months in the Forests of France*, London, 1895, p. 254, gives the names of sixty companions and disciples of St. Columban who spread the Columban rule from Luxeuil in the seventh century. Not more than three or four are distinctively Irish, although the percentage of Irishmen among the followers of Columban must have been much larger than this. The epitaphs of Caidoc and Fricorius are to be found in *Poet. Aevi Carol.*, I, 365; cf. Alcuin, *Vita Sti. Richarii*, cap. 1; *Chronicon Centulense*, quoted *Poet. Aevi Carol.*, *ibid.*

one of his poems *Fergus, Blandus, Marcus and Beuchell*, "the fourspan of the Lord, the glory of the Irish nation."¹ Since the publication of Sedulius' poems further light has been thrown on the Liège colony by the discovery of a collection of letters written in the ninth century and addressed, for the most part, to Franco, Bishop of Liège or of Tongres (854-901).² The first of these is from an Irish cleric, perhaps *Electus*, to some bishop, possibly Franco, and offers no special problem. The second is from an Irish pilgrim, "*Pauperculo et Scotto peregrino*," who says that he is not a grammarian, that he is without skill in Latin, that he has returned "tired" from Rome, and that he will appreciate any favor granted him in Christ's name. The third is a petition on behalf of an aged Irish priest (the name, unfortunately, is illegible), who is foot-sore from his journey and unable to accompany his brethren in their pilgrimage to Rome; the petitioner begs that this pilgrim be kindly received by the Franks and given hospitality. The fourth letter is the most interesting of the collection. It is written by an Irish priest named *Electus* and addressed to Bishop Franco. It begins by setting before the bishop the sad mishap which took place during the petitioner's return from Rome, whither he had gone on a pilgrimage ("*orationis causa*"). His belongings, it seems, were seized and carried off by certain subjects of the bishop, who had been his fellow-travelers on a ship. The belongings included vestments and various other articles, among them four garments ("*osæ*") of Irish cloth ("*Scotticæ vestis*"). He knows the culprits, and, since they reside near Namur, within the jurisdiction of the bishop, he begs that they be punished and compelled to restore the stolen property. There is nothing further known about *Electus*, though it is natural to suppose that he was a companion, or perhaps, a pupil of Sedulius.

WILLIAM TURNER.

(To be continued)

¹ *Quadrige domini, Scottensis gloria gentis: Poet. Aevi Carol.*, III, 200.

² The letters, discovered by Bethmann, are described in *Neues Archiv*, XIII, 360-369; the full text is published in *M. G., Epp.*, VI, 195-197.

THE FUNCTIONS OF PERCEPTION.

In mental life perception performs two functions: through the first of these the mind gains definite information concerning objects and conditions in the external world; through the second, former sense experiences are revived and other items of the previous mental content are called up into consciousness. In the one case the object perceived is itself the centre of interest; in the other, it serves only as a means of calling up into consciousness a representation of some related object which then becomes the centre of interest.

Every actual perception, as we have seen, combines in itself these two functions, but the relative activity of each varies indefinitely. In order to secure the best results in the upbuilding of mental life, it becomes necessary at times to restrict perception, as far as possible, to the performance of one or the other of these functions.

In the acquisition of the primary data and of the raw materials of mental life, perception should be restricted as far as possible to its first function. In all the subsequent elaboration of the cognitive materials and in the lifting of them into the structures of mental life, the second function should dominate in our perceptions.

In the nature study and in the objective work of the primary and of the grammar grades, as well as in the laboratory work of secondary and of higher education, we may readily distinguish three stages.

In the first stage of the work the effort is made to secure, through as many channels as possible, direct sensory experience of the objects and of the conditions under investigation. The more closely perception is restricted to its first function in this stage of the work the better will be the results. The reasons for this are obvious. They are not unlike some of the reasons that determine the selection of a jury. Men with previous knowledge of the case are rejected in order that the verdict may not be influenced by opinions

and judgments founded on evidence that has not been brought before the court and properly tested.

In the second stage of the work the meaning of the sensory experience is sought in a comparison of it with similar past experiences and in the light of the whole previous content of the mind. In this process many other cognitive elements blend with the primary percepts and enrich them.

In the third stage of the work the endeavor is to render these percepts functional in the subsequent growth of the mind. This involves three things: first, the discovery of the weaknesses and of the limitations of the percepts; second, the subsumption of the percepts under appropriate classes; third, the association of each percept with convenient symbols, such as pictures and words, by means of which it may be recalled to consciousness whenever the circumstances require.

The various processes mentioned above may be illustrated by means of a lesson sometimes given to children in the first grade.

On the teacher's desk there is a covered basket of fruit, containing apples, pears, peaches, lemons, oranges, and grapes. The children are lined up with their hands behind them, while the teacher allows each child to touch the surfaces of the various fruits and to name them to the class. Whenever the correct name is found the teacher praises the child. The fruit is then placed in the hands of the children and they are allowed to exercise upon the various specimens the temperature senses, the muscle sense, and the sense of pressure, as well as the sense of touch. The children are again required to name the fruits before being allowed to look at them. The fruit is then divided and given to the children to eat.

Children accustomed to eat these fruits will usually be found to possess mental pictures of them in which the gustatory and the visual elements dominate, and in which the other sensory elements are but vaguely represented.

In the class exercise to which we have just referred the other sensory elements are brought into prominence and strengthened. The children will thereafter possess mental

images of these fruits that are rich in detail and strong in their tendency to enter into combination with other cognitive elements that are already in the mind or that may enter it subsequently.

Where exercises of this kind are properly conducted and repeated a few times, all the sensory qualities found in the perception of the fruits will be so strengthened that any one of them may, on occasion, become the dominant element in the representation of the several fruits. The value of these representations as units in the building of mental structures is correspondingly enhanced.

After the children have eaten the fruit, the teacher endeavors to ascertain how many of them have seen these fruits grow. She leads them to tell all they know about fruit trees, and orchards, and grape vines. The differences between trees and vines are brought out and illustrated with pictures (colored if possible).

The children are brought to the blackboard and shown a picture of an apple tree with a green apple hanging to one of the topmost branches and a child gazing up at it. When the children have all recognized the pictured apple, the teacher writes the word *apple* on the blackboard and explains to them that it stands for the word, just as the picture on the board stands for the apple.

The imaginations of the children are then exercised in sympathy with the child who is trying to get the apple from the tree. The child is supposed to call upon her friend, the little bird sitting on another branch of the tree. He comes to her aid, and the teacher now sketches the bird endeavoring to release the apple by pecking at its stem. The children are drilled on the pronunciation of the word *stem*. The object is shown to them on an apple which is passed around. Their attention is called to the picture of the stem on the blackboard; the word is finally written on the board and the relation between its oral and written forms emphasized.

When the bird fails in its efforts to release the apple, because the stem is too hard for its little bill, the child appeals to another one of her friends, the sun, which is also

sketched on the blackboard. The children are asked how the sun is going to help the child; and after they have puzzled their little heads and exercised their imaginations over the problem for a few minutes, the teacher, with red chalk, illustrates the effect of the sun's rays in ripening the apple. After which the children are drilled on the word red before it is written on the board.

Finally, the child calls upon the wind to come to her aid. This is the signal for a drill in physical culture. One child plays the part of the wind and finds exercise for his lungs in vigorous blowing, and the other children, with swaying arms and bodies, imitate the movements of the tree under a strong breeze until the apple is supposed to be shaken from the branch.

Omitting for the present the consideration of the motor element in this lesson, it will readily be seen that in the first exercise the children's percepts of the various fruits were developed. Sensory elements that heretofore had been present in a vague way in the consciousness of the children were brought out and strengthened. Direct experience was substituted for mere representation elements in the case of several of the subordinate sensations.

In the second exercise, the strengthened percepts were correlated with other cognitive elements that had been previously in the minds of the children: their summer vacations in the country were recalled; their experiences in plucking fruit from trees and vines were revived; the likenesses and the differences between the various fruits and their modes of growth were brought into consciousness.

In the third exercise, the imaginations of the children were called into play and new combinations of the previous contents of their minds were secured. Their information concerning processes in nature, such as the effects of the sun's rays and of the wind on the ripening fruits, was enlarged. Symbols for the apple and for some of its parts were developed in their minds and linked to the actual percepts.

Thus in a single brief period, the children, acting in obedience to natural laws, enlarge their stores of actual information and improve the quality of some of the information

which they already possessed. They built up several new thought combinations and became acquainted, to some extent, at least, with the play of certain natural forces in their environment. The pleasureable affective state which was maintained throughout the lesson kept their minds constantly active and in a receptive attitude. Their imaginations as well as their senses were exercised in a healthy manner and trained to act along right lines. In addition to all this they made the acquaintance of several written words and improved their use of spoken language, besides getting an exercise in physical culture that was calculated to impart strength to their muscles and grace to their bodies.

The individual laboratory method so generally employed at present in intermediate and in technical education, as well as the experimental methods of the investigator in the fields of natural science, rest on the same principle as does the method employed in the work of the primary grade, to which I have just referred. In each case the endeavor is to confine perception to its primary function and to substitute direct sensory experience, whenever possible, for recall images.

It is now generally recognized that a pupil cannot be given a mastery of any of the physical sciences through books and lectures alone. He would have as poor a chance of becoming a geologist, a physicist, a chemist or a biologist by listening to lectures and by reading the literature of the subject as he would of becoming a musician by listening to lectures on music.

Nor will the lecture supplemented by demonstrations suffice. In this procedure the student's percepts are gained through the eye and the ear alone, and in consequence they lack the strength, the validity and the many-sidedness required for the building up of a vigorous mental life and for imparting to the student resourcefulness and control over the phenomena in question.

There is a vast difference between the content of the mind of the pupil who merely observes a demonstrator as he pours a colorless liquid, which he calls sulphuric acid, into a test tube containing what appears to be copper filings, and who sees the green, foamy liquid fill the test tube, and the

content of the mind of the pupil who has actually performed the experiment, and who has the testimony of all his senses concerning the nature of the chemical phenomena in question.

In the mind of this student the weight and the odor of the sulphuric acid, the weight and the feeling of the copper filings, the sudden rise in the temperature of the test tube, and the change of color and of odor that results from the chemical activity of the substances in the tube, all unite to produce a percept that is rich in detail and vigorous in its tendency to combine with the previous content of his mind and with similar experiences in the past or in the future.

The history of laboratory methods is full of suggestion for the intelligent teacher. Liebig introduced the individual laboratory method in the teaching of chemistry and the result was a transformation of the modern world. Before the introduction of the individual laboratory method into educational institutions an occasional genius appeared who made notable additions to his chosen science, but these men were supposed to be "born, not made." The laboratory method, however, soon made it evident that effective research workers in the various fields of science could be trained in our schools. The occasional genius was soon succeeded by an organized army of investigators that made more progress in the knowledge of nature and in the control of her forces in a single generation than had been made in all previous time.

In the elaboration of the raw materials of cognition and in the building up of the various mental structures, the secondary function of perception is the one that is usually employed. The word, or the symbol, is the immediate object of the perception, but the object of interest is the thing symbolized and this should be called into the focus of attention by the symbol which in the meanwhile should remain in the outlying field of consciousness.

When I hear the word orange, or when I see it written, the picture called into the center of my mental vision is not that of the word but that of the orange. There is no effort required to image its various qualities; its color, its size, its shape, the pitted texture of its surface, its yielding to the

sense of touch, the thickness of its rind, the arrangement of its carpels, its fragrance or its taste.

But the case is otherwise when I hear or see the word "pomegranate." I have never seen a pomegranate nor have I any definite idea of what it is like, although, from the frequent reference to it in the Old Testament, I know that it is a fruit that grew in Palestine before the birth of Christ.

The word seems to be derived from two Latin words: "pome" from *pomum*, fruit, and "granate" from *granatus*, grained or seeded. From this I infer that it is a fruit with conspicuous seeds.

My dictionary confirms this derivation and further informs me that the pomegranate is the fruit of *Punica Granatum*, a tree which is native in the Orient and successfully cultivated in warm climates, that it is as large as an orange, that it has a hard rind, and that it contains many large seeds each of which is separately covered with crimson acid pulp. I also learn that the garnet is so named from its resemblance in color to the seeds of the pomegranate.

For further information I turn to my Old Testament, where I find such phrases as these: "Thy cheeks are as a piece of pomegranate" (Cant. IV, 3). "Thy plants are as a paradise of pomegranates" (Cant. IV, 13); "Thy cheeks are as the bark of a pomegranate" (Cant. VI, 6); "To look if the vineyard had flourished and the pomegranate budded" (Cant. VI, 10); "And I will give thee new wine of my pomegranates" (Cant. VIII, 2) "And beneath at the feet of the same tunic round about thou shalt make as it were pomegranates of violet, and purple, and scarlet" (Exod. XXVIII, 33); "Saul tarried under a pomegranate tree" (I Sam. XIV, 2). From this I conclude that the fruit has red cheeks, that it grows on trees, that it was much prized by the Israelites, and that its juice was used as a beverage.

All this in no way conflicts with the picture of the fruit which I had formed from the derivation of the word. Its resemblance to an apple is prominent in my mind. Apples grow on trees, the fruit is much liked and its juice is used as a beverage. The one point of difference that is marked is the size and color of its seeds.

I consult a friend who has lived in the South. He is fond of pomegranates and informs me that my idea of a pomegranate is all wrong. He says: "The resemblance between the pomegranate and the apple is very remote. The pomegranate is about the size of a peach, the rind is thick and hard, its color is a deep red when the fruit is ripe, its surface is not as smooth as that of the apple nor is it pitted like that of the orange, all the fleshy part of the fruit is arranged in thick crimson capsules each of which encloses a single white seed, which, coming near the surface at the pointed end of the capsule, imparts to this portion of it a white color. The flavor of the fruit is acid and more nearly resembles that of a lemon than that of an apple."

I have now succeeded in building up a mental picture of the pomegranate that is more or less accurate but in which there is not a single element that has been derived from the fruit through immediate sense experience.

The difference between this mental picture and my mental picture of the apple is pronounced and many-sided. I would never be tempted, for example, to say of any other fruit that it is like a pomegranate in color, in shape, in size, in taste, in smell, in texture, or in the arrangement of its parts. My mental picture of the pomegranate is, in fact, entirely lifeless. It has been constructed by the activity of the mind out of imagined resemblances to other fruits and is a sort of manikin that is functionless in the building up of subsequent mental structures and in the interpreting and in the integrating of new experiences.

My mental picture of the apple, built up through direct sensory experience, is strong, vigorous and fecund, whereas my mental picture of the pomegranate is vague, indefinite and illusive. Moreover, when the word apple, either spoken or written, is the object of my perception, it remains in the indirect field of consciousness while the representation of the apple appears in the focus of attention, unless this arrangement is reversed by a direct act of the will. The converse of this is true of the word pomegranate. Whenever the word becomes the object of my perception, it occupies the center of the field of consciousness and the mental image of the fruit

assumes its place in the indirect field of mental vision where it remains unless it is called into the focus of attention by an effort of the will.

There is another noteworthy difference between these two mental pictures which may be seen in their relationship to their verbal symbols. From the fact that the word pomegranate has dwelt in my consciousness for a time and that it has repeatedly appeared in my sense experience, we may conclude that it has made for itself a place in my mental life from which it cannot easily be dislodged. Even if at this time I should visit the fruit market and purchase a pomegranate and eat it, it would not be likely to change the established precedence in my consciousness of the symbol over the object.

Does it not follow from this that an education which lays undue emphasis on the three R's and which neglects the training of the senses and the building up of vital percepts through the employment of objective methods tends to disinherit the children and to sterilize their minds?

It has often been said that Shakespeare escaped from school before his mind had been paralyzed by its formal drills and its lifeless drudgery. It is not improbable, indeed, that the world is indebted for his genius to the fact that many of the pleasantest hours of the boy's life were spent in the woods listening to the songs of the birds and to the murmur of the breezes in the treetops, with his senses bathed in the perfume of the wild flowers, while he chased the squirrel to his nest or watched the wounded fowl creep in among the sedges.

THOMAS EDWARD SHIELDS.

THE WORD *CELT*.

(CONCLUDED.)

Plutarch (continued), *Fabius Maximus*, 17: As in the misfortunes suffered at the hands of the CELTS. *Marcellus*, 3: The Insubrians, a CELTIC tribe inhabiting Italy at the foot of the Alps and powerful even by themselves. . . . The CELTIC war was not carried on at the same time as the Punic war. 6: The CELTS put but little value on his (Marcellus') cavalry. 7: Marcellus returned to his colleague who was with difficulty holding his own against the CELTS below the walls of the largest and most populous city of the Galates. Its name is Mediolanum (Milan), and the CELTS on this side of the Alps consider it their metropolis. . . . Mediolanum was taken and the CELTS of their own accord turned over everything they had to the Romans. *Comparison of Pelopidas and Marcellus*, 1: Against the CELTS. 2: He (Marcellus) routed the CELTS without the help of his colleague. *Marius*, 11: The CELTS possessed the best part of Italy which they had taken away from the Tyrrheni. . . . Others, however, hold that CELTICA extends over a wide, extensive tract from the outer sea (the Atlantic) and the northern regions to the rising sun near where Lake Maeotis turns to border on Pontic Scythia, and that it is from that region that those races (the Scythian and Celtic) were mingled. 27: Above all, many proclaimed him (Marius) as the third founder of Rome, since they considered that the danger that had been averted was not less than the CELTIC danger. *Sertorius*, 3: Having put on CELTIC clothes and having made himself familiar with the ordinary expressions of the language for the purpose of conversing with them when occasion might offer, he (Sertorius) mingled with the barbarians. *Comparison of Nicias and Crassus*, 4: When Cæsar had subdued the West and the CELTS and the Germans and Britain.

Pompey, 7: When the CELTS rode out from the side of the enemy, Pompey was first to strike the leader and strongest of them with a spear and bring him down. The rest turned and threw the infantry into confusion, so that all were put to flight. 8: Sulla immediately sent Pompey into CELTICA where Metellus held command and seemed to be doing nothing corresponding to his preparations. . . . When he (Pompey) had entered CELTICA. . . . 51: During this time the CELTIC wars raised Cæsar to distinction. *Caesar*, 14: Pompey assigned to Cæsar for five years all CELTICA, both on this and the other side of the Alps, besides Illyria and four legions. 15: The expeditions by which he (Cæsar) subdued CELTICA. 18: His (Cæsar's) first war with the CELTS was against the Helvetii and the Tigurini. 19: His next contest was fought with the Germans and directly in defence of the CELTS. 20: For, the river named Rubicon separates the rest of Italy from CELTICA that is below the Alps. . . . When he heard that the Belgians, who were the most powerful of the CELTS and in possession of a third of all CELTICA, had revolted. 22: Cæsar, having returned to his forces in CELTICA, found much war in that country. 29: For the CELTIC contests. 32: Ariminum, a large city in CELTICA. 34: In the CELTIC wars. 58: Having overrun the lands bordering on the Germans and Germany itself, to return through the territory of the CELTS to Italy. *Cato*, 51: Neither the children of the Germans nor of the CELTS. *Antony*, 37: Ten thousand Iberians and CELTS. 41: The CELTS formed their horse into a compact body and rode upon them and dispersed them. *Consolatio ad Apollonium*, 22, p. 113 A: For, indeed, grief is effeminate and a sign of weakness and cowardice. For, women indulge in mourning more than men, and the barbarians more than the Greeks and inferior more than superior men. And of the barbarians themselves, grief is not found among the noblest of them, the CELTS and Galates and all those that are imbued with a more manly courage. *The Virtues of Women*, sub CELTIC Women, p. 246, B-D: Before the CELTS crossed the Alps

and settled in that part of Italy which they now occupy a serious sedition broke out which went unchecked until it grew to a civil war. But the women went into the midst of the fighting warriors and, when they heard the cause of the strife, settled the dispute so equitably that the warriors separated and, as a result of this intervention, a most remarkable friendship sprang up both among the cities and the families. Hence, in deciding matters of war and peace and in disputes with their allies they were advised and directed by their wives. Even in the treaty which they made with Hannibal it was stipulated that if the CELTS should bring any charge against the Carthaginians, the Carthaginian commanders and generals in Spain should be the judges of the dispute, but if it should be the Carthaginians who lodged the complaint, the wives of the CELTS should decide it. (*Cf. sub Polynaëus, infra.*)

Pseudo-Plutarch, On Rivers, VI, 1: The Arar is a river in CELTICA.

Dionysius, Description of the Earth, 288-293: Next them (the Iberians) are the Pyrenees mountains and the homes of the CELTS, near by the spring of the clear flowing Eridamus, by whose waters of yore in the silent night the daughters of the Sun mourned for Phæthon. There the children of the CELTS sit under the poplars and press out the tears of gold-gleaming amber.

Arrianus, On Hunting, 1, 4: Ignorant of the CELTIC breed of dogs. 2, 1: The CELTIC breed of dogs. 2: One may conclude from this that he (Xenophon) did not know any breed of dogs that equals the CELTIC dogs in fleetness . . . for if he had known of the CELTIC hounds, I think he would have said the same thing about them, that if any hares escape in the chase it is because of some defect in the hound or owing to some particular circumstance. 3, 1: The CELTS that do not live by the chase hunt without using a net, but simply for the sport of hunting; their dogs are no less keen in following the scent than the Carian and Cretan hounds, but their way of pursuing the game is troublesome and savage. 3:

These dogs are called Segusii from a tribe of that name, where, I fancy, they were first raised and became popular. 5: The best bred of these hounds are the most good for nothing, so that there is a popular saying among the CELTS which compares them to beggars on the road. 6: The swift-footed CELTIC hounds are called *vertragi* in the language of the CELTS, not from the name of a people, as is the case with the Cretan, Carian and Laconian hounds, but just as the *diaponoi* or "hardy" of the Cretans are so called because of their liking for work, and the *itamai* or "eager," because of their swiftness, and those that are crosses of both kinds, so these dogs are called *vertragi* because of their fleetness. 19, 1-21: The wealthy CELTS that live in ease engage in hunting. 34, 1-3: It is the practice of some of the CELTS to sacrifice annually to Artemis, but others appoint a treasure for the goddess. 35, 1: I, too, with my fellow hunters follow the custom of the CELTS, and I maintain that nothing turns out well for mortals without the assistance of the gods. *Tactics*, 33, 1: For, many (of these military terms) do not belong to the language of the Romans, but to that of the Iberians or CELTS, since the Romans adopted those very tactics that were CELTIC because they valued the CELTIC cavalry highly in battle. 43, 2: That manœuvre is called *toloutegon* in CELTIC. 37, 4: In riding by, the cast in wheeling to the right is necessary, but, in the complete wheeling about the cast that is called *petrinos* in the language of the CELTS is to be employed. 42, 4: The cast that is called *xynema* in the language of the CELTS is not easily employed unless with an iron javelin. 44, 1: The emperor (Hadrian) gave orders that his soldiers should practice the tactics of the barbarians, such as the horse-archers of the Parthians and Armenians use, and the wheeling about and sudden turning back of their horses when running at full speed which the Sarmatian and CELTIC pike-bearers practice; besides their various skirmishings and their different native cries, the CELTIC horsemen to learn the shouts of the CELTS, the Getan those of the Getæ and the Rhaetian

those of the Rhaetians. *Acies contra Alanos*, 2: Then will come the CELTIC cavalry in two ranks. It will be under the command of a centurion just as in camp. *Ind.*, 16, 10: The Indians' horses are not loaded with packsaddles nor are they checked by bridles such as the Greeks and CELTS use. *Voyage*, 11, 5: We beheld the Caucasus which, in height, resembles most the CELTIC Alps. *Anabasis*, I, 3, 1: Alexander came to the river Ister, the most considerable of all the streams in Europe, both in respect of the territory through which it flows, and of the very warlike nations inhabiting it, among whom the CELTS, in whose lands it takes its rise, hold first place. The remotest of these are the Kouadi and the Marcomanni. 4, 6: Ambassadors came . . . from the CELTS who inhabit the country near the Ionian Gulf. The CELTS are large of body and of an arrogant spirit. They all said that they had come for the sake of Alexander's friendship. 8: Pledges were made and accepted on either side and Alexander asked them what they dreaded most of all things in the world, imagining that, as his great name and fame must have reached the CELTS and even farther, they would answer that it was that they feared most of all. 8: But, the answer of the CELTS was not what he expected; for, as they lived far removed from Alexander and their country was difficult of access, and they regarded Alexander's expedition from another point of view, they told him that their only fear was that the skies should fall upon their heads. He thereupon treated them as friends and enrolled them among the number of his allies and dismissed them, saying that the CELTS were a boastful nation. V, 7, 2: In the same manner as the Romans made their bridge over the Ister and over the CELTIC Rhine. VII, 15, 4: The Carthaginians also are said to have sent ambassadors at that time. Ambassadors came also from the Ethiopians and from the Scythians in Europe, as also from the CELTS and Iberians, asking his friendship; the names and manner of dress of these last mentioned were then made known for the first time to the Greek Macedonians.

Cleomedes, On the circular Motion of the celestial Bodies, II, 1, 88, p. 160 Z.: It is said that at Meroe, which is in Ethiopia, the summer night lasts eleven hours, at Alexandria ten, at the Hellespont nine, at Rome less than nine, at Marseilles eight and a half, among the CELTS eight, at Lake Maeotis seven, and in Britain six.

Appianus, Prooemium, 3: As far as the country of the CELTS whom the Romans call Galates, and of the tribes of CELTS, some look toward the Mediterranean, others toward the southern ocean, and still others dwell along the river Rhone. 4: On the other side of these rivers, some of the CELTS living beyond the Rhine, and, beyond the Ister, some of the Getæ, whom they call Dacians, are subject to the Romans. 14: The rest (of the work) will be named according to its subject, the CELTIC, Sicilian, Iberian, Hannibalic, Carthaginian, Macedonian chapters of Roman history, and so on. *Ital.*, 8: For, when the CELTS took the city, the people fled for protection to Camillus and again chose him Dictator, as has been narrated in the work on CELTIC affairs. 9: When Marcus Manlius the patrician saved Rome from destruction at the time that the CELTS were invading the city, he was thought worthy of the highest honors. *Gall.*, 1, 1: The CELTS first waged war against the Romans and took Rome, except the capitol, and burned it. But, Camillus overcame them and drove them off. After some time, they made a second invasion, but he conquered them again and, in consequence, enjoyed a triumph, being then in his eightieth year. A third army of CELTS moved into Italy, whom likewise, the Romans, under the leadership of Titus Quintius, destroyed. Afterwards the Boii, the most savage of the CELTIC tribes, attacked the Romans, and Gaius Sulpicius, the dictator, marched with his army against them . . . 2: Again, another force of CELTS was defeated by Popillius, and afterwards Camillus, son of the Camillus just mentioned, defeated the same tribe. Aemilius Pappus raised some trophies won from the CELTS. Before the consulship of Marius, a very numerous and warlike horde of CELTS, and very formidable because of their

great bodily strength, invaded Italy and Galatia and overcame some of the Roman consuls and cut their armies to pieces. Marius was sent against them and destroyed them all . . . Before Marius, Fabius Maximus Aemilianus, with a very small army, waged war upon the CELTS and killed 120,000 of them in one battle, losing only 15 of his own men. . . . c. 2: In the ninety-seventh Olympiad of the Greeks, since the territory of the CELTS did not suffice for their multitude, a considerable number of them who lived along the Rhine moved off in search of new land. They crossed the Alps and fell upon the land of Clusium which is a fertile part of Etruria. . . . The Romans sent along with the ambassadors of Clusium the three Fabii who were to order the CELTS to withdraw from the country that was in alliance with Rome, and to threaten them if they did not obey. The CELTS replied that they feared no man whether in threat or in war, that they were in need of land and had not yet meddled in the affairs of the Romans. The ambassadors, the Fabii, urged the inhabitants of Clusium to attack the CELTS while they were off their guard plundering the country. They (the Romans) combined with them and killed a great number of the CELTS in the foray. 3: After the Fabii, the Roman envoys, had slain many CELTS, Brennus, king of the CELTS, (=Livy, V, 38, 3: Brennus, king of the Gauls, and Plutarch, *Camillus*, 17: Brennus, king of the Galates) although he had not received the Roman ambassadors, nevertheless, for the purpose of frightening them, selected as his envoys to the Romans certain CELTS who exceeded their comrades in stature as much as their people exceeded all other peoples; these he sent to Rome to accuse the Fabii, while serving as ambassadors, of having made war on them contrary to the law of nations. He demanded that they be delivered up to him for punishment, unless the Romans wished to make the offence their own. The Romans admitted that the Fabii had done wrong, but, because of the respect which they enjoyed at home, they urged the CELTS to accept a pecuniary compensation from them. As they did not agree to this, the Romans elected

the Fabii to office for that year, and told the ambassadors of the CELTS that they could not do any thing to the Fabii now that they are military tribunes. They told them to return the next year if they were still wroth against them. Brennus and the CELTS under him took this as an insult and were sorely offended, and they sent around to the other CELTS asking them to join with them in the war. A large number collected at the summons and marched on to Rome. 6: When the CELTS found that there was no way by which to scale the Capitol they remained quiet in their place in order to bring the defenders to terms by famine. 7: The CELTS took their fill of wine and other luxuries, being intemperate by nature and accustomed to inhabit a land that produced only cereals and no other fruits. Their huge bodies were weakened and became distended and flabby with soft flesh by reason of excessive eating and drinking. They came to be quite incapable of running or toil so that when any exertion was required of them they soon broke down because of perspiration and shortness of breath. 9: But the CELTS, being worn out and coming into contact with fresh opponents, fled in disorder. 10: The CELT, in a rage and exhausted from loss of blood, pursued Valerius, trying to throw him. But Valerius always escaped just in front of him and the CELT fled headlong. The Romans boasted highly of this second single combat with the CELTS. 11: Britomaris the CELT. 15: Two nations, the Tigurini and the Helvetii, made an incursion into the Roman province of *CELTICA*. *Sicil.*, 2, 3: When this war was over, the CELTS demanded of the Carthaginians the pay due to them for their services in Sicily, together with the bounties which Hamilcar had promised to give them. *Hispan.*, 1: The Pyrenees extend from the Tyrrhenian sea to the northern ocean. The eastern part is inhabited by the CELTS, who are also called Galates and, more recently, Gauls. Toward the west dwell the Iberians and the *CELTIBERIANS*. 2: It is not very important for me who am writing merely Roman history to enquire who were the first inhabitants of Iberia, and who came after them. It

seems, however, that the CELTS crossed the Pyrenees at some former time and mingled with the natives, and that the name CELTIBERIAN arose in that way. 4: When Hamilcar, surnamed Barca, was in command of the Carthaginians in Sicily he promised large prizes to the CELTS who were at that time in his pay and to the Libyans who were allied with him, which, when he returned to Libya, they demanded, and in this way the Libyan war was kindled. 37: Mago, the admiral, giving up all hope of success in Iberia, sailed to the country of the Ligurians and the CELTS to levy mercenaries. 39: Later, when the Romans were at war with the CELTS along the Po and with Philip of Macedon, the Iberians took advantage of their occupation and made another attempt at a revolution. *Hannibal*, 4: Hannibal crossed the Pyrenees into CÉLTICA, which is now called Galatia. 5: He attacked Taurasia a CELTIC city and took it by storm. He put the prisoners to death in order to strike terror into the rest of CÉLTICA. Then, marching to the river Eridanus, now called the Po, where the Romans were engaged in war with the tribe of CELTS called Boii, he encamped. 6: Hannibal crossed the Po on bridges which he had built, and these exploits, following upon his passage of the Alps, raised his fame among the farther CELTS as an invincible general and one most highly favored by fortune . . . and when the CELTS saw him passing among their bands, now in the form of a youth, now of an old or middle-aged man, they were astonished and believed that he possessed a divine nature. 8: A part of the Apennines, near the Ionian promontory, is occupied by Greeks, the rest by CELTS who in former times had attacked Rome and burned the city, etc. 10: He gave the booty to the CELTS who were in his army to conciliate them by hope of gain, and then marched forward. 12: He encouraged the CELTS who were still friendly. 52: Hasdrubal was received in a friendly way by the CELTS. 54: Nor did Mago, who was levying mercenaries among the CELTS, send him any aid. *Pun.*, 5: But the Libyans who were subject to the Carthaginians and had taken part with him in the war in Sicily,

and the CELTS who had served as mercenaries and had certain grievances against the Carthaginians because their pay had been withheld and that promises had not been kept, made war on the Carthaginians in a very formidable manner. 17: While Mago was enlisting Ligurians and CELTS to attack her (Italy) on the flank. 17: Some of the CELTIC and Ligurian mercenaries arrived. 40: The third part of the army was composed of CELTS and Ligurians. 44: The CELTS and Ligurians who were on the enemy's side . . . Hannibal rode away to the assistance of the Ligurians and CELTS. 46: Seeing that the Iberians and CELTS had come together. 47: Hannibal returned accompanied by the Iberians and CELTS from the hill. 49: Mago, who was still collecting mercenaries among the CELTS. 54: You shall no longer collect mercenaries from the CELTS and Ligurians. 59: Mago, who is leading many other bands of CELTS and Ligurians. *Illyr.*, 2: It is said that the Cyclops Polyphemus and Galatea had three sons, CELTUS, Illyrius and Galas all of whom set out from Sicily and that from them the nations called CELTS, Illyrians and Galates took their origin. 4: (The Autarienses) joined with Molistomus and with the CELTIC peoples called Cimbri and marched on Delphi, but the greater part of them were soon destroyed just before the attack . . . The god shook the land of the CELTS with an earthquake and destroyed their cities, nor did the calamity cease until the inhabitants, abandoning their abodes, made an incursion among the Illyrians who were equally guilty with themselves and were weakened by pestilence. Their lands were plundered and the invaders, contracting the plague, fled and laid waste all the way to the Pyrenees. As they were turning back towards the east, the Romans, mindful of their former encounters with the CELTS, and fearing lest these too should cross the Alps and invade Italy, set out with both consuls but were defeated with their entire army. This defeat of the Romans brought great fear of the CELTS to all Italy until the Romans elected Gaius Marius to lead their army. He had just overcome by force the Numidians and the Mauritanians of the Libyans, and as I

have related when speaking of the CELTS, had defeated the Cimbri several times with great slaughter. By this time the CELTS, being reduced to such weakness that they were excluded from every land, turned back home inflicting and suffering many hardships on the way. 5: Such was the punishment which the god inflicted upon the Illyrians and the CELTS for their impiety. But, again, certain Illyrian tribes, especially the Scordisci, the Maedi and the Dardani, along with the CELTS overran Macedonia and Greece at the same time and pillaged many temples, including that of Delphi, although they suffered great losses that time also. It was then thirty-two years since the Romans had had their first encounter with the CELTS.

. . . 8: The Romans being engaged in a three years' war with the CELTS along the river Po. 12: While Caesar was in command of the CELTS. 15: It is a wonder to me that so many great Roman armies should have crossed the Alps to descend among the CELTS and Iberians and should have overlooked these (Illyrian) tribes, and that even Julius Caesar, who was such a successful general, did not destroy them in the ten years he was at war with the CELTS and wintering in that very country. It seems, however, that the Romans were intent only on crossing the Alps and accomplishing what they had set out to do, and Gaius seems to have deferred putting an end to the Illyrians both because he was busy with the CELTIC difficulties and because of his strife with Pompey which stopped the CELTIC war. It appears that he was appointed ruler of Illyria as well as of the CELTS—not of all Illyria, but of as much of it as was then under Roman control. 29: I think that the Rhaetians and the Noricans were subdued by Gaius Caesar when he was at war with the CELTS. *Mithr.*, 95: (He assigned) Marcus Pomponius to the territory around the Ligurian and CELTIC seas. 109: He (Mithradates) planned to go to the CELTS, whose friendship he had for a long time cultivated for this reason, and with them to invade Italy . . . Having formed this plan, he was eager to hasten to the CELTS. 111: Then, seeing Bituitus a leader

of the CELTS. 112: He formed alliances with the Samnites and the CELTS. 119: He established friendly relations with the CELTS with a view to the invasion of Italy. *Bell. Civ.*, I, 29: Apuleius brought forward a law to divide the territory which the Cimbri, a tribe of CELTS lately driven out by Marius, had taken possession of in the country which the Romans call Galatia and which was regarded as no longer belonging to Galates but to the Romans. 109: The Rhone flows through the country of the Transalpine CELTS and empties into the Tyrrhenian sea. 117: While Spartacus was endeavoring to hurry across the Apennines to the Alps and thence to the CELTS, one of the consuls anticipated him and checked his flight while the other drove him on. 2, 17: Meanwhile, Caesar, who had accomplished among the CELTS and Britons the many brilliant exploits which I have told of when speaking of the CELTS, had come with vast riches to that part of Galatia which borders on Italy about the river Po. 32: Caesar had just crossed the sea from Britain and, setting out from the country of the CELTS who live along the Rhine, he passed the Alps with 5,000 foot and 300 horse and arrived at Ravenna. 41: Caesar took away some of the money which was said to have been deposited in early times because of the CELTS, with a public curse upon whoever would remove it except in case of a CELTIC uprising. He said that by getting complete power over the CELTS he had released the city from the curse. 49: At that time, Caesar had ten infantry legions and 10,000 CELTIC horse . . . Some CELTIC cavalry and others from Galatia in the east. 50: Our own forefathers abandoned their city when the CELTS invaded it, and Camillus hastened from Ardea and saved it. 73: (Caesar addresses his soldiers) We who have added four hundred nations of the Iberians, the CELTS and the Britons to our country. 134: Will they (Caesar's soldiers) consider the rewards of their victories over the CELTS and the Britons secure when he who gave them is outraged? 140: (Brutus speaks) The people gave you to Caesar to conquer the CELTS and Britons, and you should be honored and rewarded for your brave

deeds . . . but, since neither envy nor time nor the forgetfulness of man can extinguish the fame of your valor against the CELTS and Britons, you should have the rewards due to it. 141: They distributed among you the property of your own people who had enrolled you in Caesar's army and had sent you forth to fight the CELTS and given thanks at your festival of victory. 150: He (Caesar) fought thirty pitched battles in the country of the CELTS alone, until he had subdued four hundred nations which, up to that time, had caused such fear to the Romans that, in the law which exempted priests and old men from military service, it was written: "except in case of a CELTIC invasion" . . . And then they (Caesar's troops) were badly beaten by the CELTS, when his great defeat took place under his generals Cotta and Titurius. III, 2: They had gone to their prefectures, Decimus Brutus to CELTICA which borders on Italy . . . 27: (Anthony asked for) Cisalpine CELTICA which was under the command of Decimus Brutus Albinus, remembering that it was from that CELTICA that Caesar had set out when he conquered Pompey, and he thought it would seem as if he was calling his own army back to CELTICA and not to Italy. But the Senate, considering that part of CELTICA as its own stronghold, . . . So he planned to ask the people, instead of the Senate, for the province of CELTICA by a law. 29: Now, Antony, needing also the favor of Caesar (*i. e.* Octavianus) himself to procure through the people the exchange of CELTICA. 30: The law concerning CELTICA was at once proposed. . . . But, there were some who held that that province should be made free in every respect for they had great fear because of the nearness of CELTICA. 31: The law concerning CELTICA. 37: As I know that he (Decimus Brutus) was more daring than the rest, I took CELTICA from him and, for the appearance of the Senate, I promised to give him Macedonia in exchange when it would lose its army. 38: What a strife there is to take CELTICA from me, which has already been given to me. . . . To have a change made in the law concerning CELTICA. 43: Antony would lead the army to the province

assigned him, namely to prosperous *CELTICA*. 45: Since Decimus had refused to surrender *CELTICA*. 46: Thus he (Antony) was conducted in splendor to Ariminum which is at the frontier of *CELTICA*. . . . Plancus in the rest of *CELTICA* had three legions. 49: Antony ordered Decimus, who was in *CELTICA*, to pass over to Macedonia. 50: He (Antony) had overpowered *CELTICA* by force of arms contrary to the wishes of the Senate, and made it a stronghold against the country. 57: They knew that the people had given him (Antony) *CELTICA*. . . . Nevertheless, they voted commending Decimus for not yielding *CELTICA* to Antony. . . . He (Antony) marched upon *CELTICA*. . . . He turned his course to *CELTICA*. 53: To remain in *CELTICA*. 55: We did not vote the command of *CELTICA* to Antony. . . . Into *CELTICA*. 59: Whether, as a matter of policy or for the sake of the people, we should permit Antony to hold *CELTICA*. 60: Antony accepted *CELTICA* from the people. 61: He (Piso) was not able to secure for him (Antony) the command of *CELTICA*. . . . They voted to order that Antony be given Macedonia instead of *CELTICA*. . . . Antony shall relinquish *CELTICA* to Decimus, and, on a certain day, shall retire to the hither side of the River Rubicon, which forms the boundary of Italy and *CELTICA*, and shall refer himself in all matters to the judgment of the Senate. 62: He (Cicero) favors a man (Decimus) who took *CELTICA* after Cæsar's death without anyone's permission, and makes war on one (Antony) who took it by the authority of the people. . . . And if I withdraw from *CELTICA*, then I am neither an enemy nor a monarch. 63: The people gave me (Antony) *CELTICA* according to law. 64: The appointment of Decimus to the province of *CELTICA* had been confirmed . . . 70: He (Hirtius) pitched his camp without palisades in a village near the plain, called "Celts' Market-place." 73: He read aloud the letters of the Senate giving him command of *CELTICA*. 74: Thanksgiving festivals of fifty days were decreed for the victory over Antony,—a greater number than the Romans had ever

voted, even after the victory over the CELTS or any other victory. 88: Having crossed the river Rubicon from CELTICA into Italy. 97: Except the body-guard of CELTIC cavalry . . . He (Decimus) changed his clothing for the CELTIC dress, and, as he was acquainted with the language, escaped with the rest just as any CELT. . . . 98: Having been captured by robbers and bound, he enquired who was leader of this tribe of CELTS. Learning that it was Camillus, for whom he had done many kindnesses, he asked them to lead him to Camillus . . . Decimus, who had governed Old ("Farther," Schweighäuser) CELTICA under him (Cæsar) and had been appointed by him to the consulship for the next year and to the governorship of the rest of CELTICA. IV, 1: Trebonius in Asia and Decimus in CELTICA. 2: Antony was to have all CELTICA except the borderland of the Pyrenees, which was called Old CELTICA; of this, together with Iberia, Lepidus was in command. 9: The great work which we (Lepidus, Antony and Octavianus) have accomplished and have under control in Iberia and CELTICA and at home; one thing, however, remains for us to do, to go after Cæsar's murderers beyond the sea. 33: Let war come then, with the CELTS or Parthians. 38: He (Messalla) was in command of a fleet at Actium against Antony, and Octavianus sent him as a general against the CELTS who had revolted, and, when he had conquered them, granted him a triumph. 58: While Antony was besieging (Brutus) in the country of the CELTS. 88: Brutus had 4,000 CELTIC and Lusitanian horsemen, Thracians and Illyrians, and 2,000 Parthians and Thessalians; Cassius had 2,000 Iberians and CELTS . . . The kings and tetrarchs of the Galatians in Asia followed him as allies. 95: It is said that the city (Rome) was once taken by the CELTS, the wildest kind of barbarians, but it has never been said of them that they cut off the head of anyone, neither did they insult the dead nor begrudge their enemies to escape. V. 3: It was decreed with the consent of Cæsar (Octavianus) and carrying out the intention of the elder Cæsar that the CELTS on the hither side of the Alps should be independent. 22:

For *CELTICA* (i. e. *Gallia*) which had first been given to Antony is now set free because of his great deceit. 31: Lucius opposed Salvidienus who was returning to Cæsar (Octavianus) with a large army from the land of the *CELTS*. 33: Fulvia urged Ventidius, Asinius, Ateius and Calenus to go from *CELTICA* to the aid of Lucius. 51: Cæsar went and got control of the army and of *CELTICA* and Iberia besides, which were in Antony's command. Fufius, the son of Calenus, was terrified and surrendered himself and everything to him without resistance. 53: When Cæsar returned to Rome from *CELTICA*. 75: Cæsar set out for *CELTICA* which was in a state of disorder. 78: He sent around rapidly an army and other equipment from *CELTICA* to Brundisium and Puteoli. 92: While he (Octavianus) was thus dejected, the news reached him that Antony had agreed to the alliance and that a splendid victory had been gained by the commander Agrippa over the Aquitanians, a tribe of *CELTS*. 117: Some of his soldiers held a *CELTIC* shield over his (Octavius') head the whole night.

Maximus of Tyre, Dissertations, VIII, 8 p. 30: The *CELTS* (meaning the Germans) worship Jupiter, but the *CELTIC* statue of the god is a tall oak. [Likewise, in *Dio* and *Libanius* the Franks are regarded as a *CELTIC* people:

Libanius, Oratio III: There is a *CELTIC* people beyond the Rhine who extend even to the ocean and they are so well fortified by nature for works of war that they have been given a name from their deeds and are called *Φρακτοί* ("hedged in, protected"), but many call them *Franci*. Compare also,

Claudian, Praise of Stilicho, I, 228-231: So that, far away through the wilds of the Hercynian Forest, the hunter roams without fear, and the groves, grim with the ancient superstition, and the oaks which stood for barbarian gods are felled with impunity with our axes.]

Apuleius, De Mondo, c. 7: The two Britains, Albion and Hibernia, are situated on the boundaries of the *CELTS*.

Polynaëus, Stratagems of War, VII, 42: The *CELTS* were engaged in a long war with the Autariatae and having poi-

soned their food and wine with noxious herbs the CELTS left them behind in the tents and fled during the night. Then the Autariatae, concluding that they had retreated out of fear of them, took possession of the camp and gorged themselves with the wine and food so that presently they fell sick with violent cholics and the CELTS coming up slew them as they lay there. (Cf. below, *sub Athenaeus, Theopompus*, fr. 41, FHG 1 p. 284.) 50: (*sub CELTIC Women*) An intestine discord broke out among the CELTS and the two sides had already armed themselves against each other, when the women taking a place between the two armies judged of the dispute and settled the difficulty so amicably that the men became friends and were reconciled throughout their towns and villages. Ever afterwards, when the CELTS held deliberation of war or peace or concerning matters that pertained to the different tribes or their allies, the question was decided by their wives. Even in the treaties which they made with Hannibal it was specified that if the CELTS should have any charge to bring against the Carthaginians, the commanders and generals of the Carthaginians should be the judges, but, if the Carthaginians should urge any charge against the CELTS, the dispute should be referred to the wives of the CELTS (Cf. above *Plutarch, The Virtues of Women*, p. 246 B-D). VIII, 7, 2 (*anno 367*): The CELTS under the leadership of their king Brennus took Rome by assault and kept possession of it for seven months. Camillus gathered together the Romans who were outside the city, drove out the CELTS and recovered the city. Thirteen years later, the CELTS again mustered up courage to attack the city and encamped near the river Anio, a short distance from the city. Camillus . . . took command of the army and ordered that helmets all iron and smooth be forged to stand the broadswords of the CELTS with which they were wont to strike from above and cut down, so that their swords would glide off and be broken; and he ordered that their shields be bound with a thin rim of bronze, since the wood would not stand the strokes. Besides, he taught the soldiers how to use the long spear at

close quarters and to intercept with their swords the blows of the enemy. Thus, the steel of the CELTS, being soft and ill-tempered, was soon turned and their swords bent double and made useless in the fight, so that they were easily overcome and most of them fell, the rest saved themselves by flight (From Plutarch's *Camillus*, 40). 25, 1: When the CELTS had taken possession of Rome, the Romans concluded a treaty with them by which the Romans bound themselves to pay tribute, leave a gate of the city open at all times and give them cultivated land. Thereupon, the CELTS pitched their camp and the Romans treated them as friends, sending them a variety of presents and large quantities of wine, in which the barbarians indulged so freely, as the CELTS are by nature immoderately fond of intoxicating drink, that they were overcome by it and the Romans fell upon them and slew them all.

Pausanias, I, 4, 1: Of late, the name Galates has prevailed for them. For formerly they called themselves and were also called by others CELTS. 9, 5: With the exception of the country of the CELTS, no country is to be compared in population with the whole of Thrace. . . . All Thrace is subject to the rule of the Romans, but, of the land of the CELTS, only so much is in their control as they judge worth holding. Those parts they possess, but they have overlooked those that they suppose worthless, either because of the excessive cold or the barrenness of the soil. 30, 3: Those Ligurians who live beyond the Eridanus in the CELTIC territory. 33, 4: The Iberians and CELTS do not dwell near the river of the ocean, but near the most distant sea that men can sail, where lies the island of the Britons. 35, 5: I am not surprised at the magnitude of the CELTS who are the farthest inhabitants of those lands that are almost deserts because of the extreme cold. They are called Cavares and they do not differ at all in size from the corpses which one sees in Egypt. VIII, 50, 1: More oblong shields like the long, large CELTIC shields. X, 19, 5: The CELTS made their first expedition beyond their own frontiers under

the leadership of Cambaules. They marched as far as Thrace but did not dare continue their journey because they were aware that they were but few and no match for the forces of the Greeks. 5 fl.: But, when they decided to make war again in foreign lands, they were urged on especially by those who had taken part before with Cambaules and having had a taste of the pleasures of a robber's life, were incited by a desire for plunder and depredation. A large force of foot-soldiers was got together and an equally numerous body of horse. Then their leaders divided the army into three parts and each division was ordered to march into a different country. 7: But, as the CELTS had not then the courage to proceed into Greece, their second army likewise returned home. 11: This mode of fighting they call in their native language *trimarcisias*, for it is to be remarked that the word for horse in the language of the CELTS is *markas*. 20, 7: For, the CELTS are, besides, far taller than other men. 21, 1: He (Brennus) employed no Grecian prophet nor did he perform any of the sacred ceremonies of his own country, if, indeed, there is such a thing as a CELTIC form of divination. 4: But, as the CELTS were far more exhausted than the Greeks and were not making much progress in the confined space, but were suffering twice and four times as much, their commanders gave the signal to return to camp.

Aelianus, On the nature of Animals, XII, 33: In the war that the CELTS carried on with the Romans they drove away the defenders, entered the city and took possession of Rome with the exception of the Capitolian Hill, etc. . . . But, when the CELTS found that there was no approach from any side, they decided to wait until the dead of the night when the defenders would be sound asleep and then attack them, for they hoped to find an unguarded passage where the Romans least of all expected the Galates to attack them. XIII, 16: I have been told that the CELTS and the Marseillais catch the tunny-fish with hooks that are of iron and very large and thick. XV, 25: I have been told that the CELTS likewise feed

their horses and cattle on fish. They say, too, that their horses running away from the scent of man come to the southern parts of Europe, especially when the south wind blows. *Various Histories*, II, 31: At all events, no Indian, CELT or Egyptian ever had such a conception (of the existence of the gods) as Euhemerus of Messina or Diogenes the Phrygian or Hippon or Diagoras or Sosias or Epicurus had. For, these barbarians maintain that the gods exist and that they watch over us and that they announce coming events through birds and portents and entrails and that through various sciences and observations men can learn these things by providence of the gods. And they say that in dreams and by the stars many things are made clear beforehand. And, because they have a firm belief in these things, their worship is sincere and they make it a point of religion to keep themselves pure; they fulfill the rites and observe the law of their sacrifices and practice other things, from all which it will be granted that they honor and worship the gods. 12, 23: I have heard it said that the CELTS are the most adventurous of all men. Even the subject of their songs is the death of warriors who fell bravely in battle. They advance to the fight wearing crowns and they erect trophies, by which both to magnify their deeds and, in the manner of the Greeks, to leave a monument to their valor. They consider it such a disgrace to flee that they do not attempt to escape from falling walls or collapsing buildings; they even permit themselves to be entrapped by the fire in a burning house. Many of them take their stand against the rising sea and some even take their arms and attack the waves and meet their rush with broad-swords, brandishing their spears just as if they could frighten or wound them.

Pollux, Onomasticon, 1, 149 (10, 13): A CELTIC sword (= *ensis Noricus*). 5, 37 (5, 1): CELTIC hounds.

Galen, Comment. 3 in Hippocr., de epid., III, 70. K. 17. A, 726. Comparing with them infants, Scythians, CELTS and Germans who are known to be of more humid, but not colder temperament. *De Temperamentis*, II, 6, K. 1, 627:

The CELTS, the Germans and all the race of Thrace and Scythia have cold, damp skin which is consequently soft, white and hairless. For, all the natural heat of the body is discharged with the blood into the inward parts where it is crowded and stirred up and where it boils, and, consequently, the men are passionate, daring and quick to anger. *De Sanitate tuenda*, 5 p. 339: The κέστρον which grows in the country of the CELTS.

Irenaeus, Against Heresies, I pr. 3: You are not to expect from me, who am living among the CELTS (at Lyons) and accustomed to use most often the barbarous dialect, any skill in diction which I have never learned, nor faculty of composition which I have never practiced, nor ornamentation of style and persuasiveness of which I am ignorant. I, 10, 2: For, the churches which have been established in Germany do not believe nor hand down any other teaching, nor do those which have been planted among the Indians, the CELTS, in the East, in Egypt, in Libya and in the central parts of the world.

Lucian, Apology, 15: When, on your way to see the western ocean, you cross CELTICA (Gaul), you will come upon us who are reckoned among those sophists who are deserving of receiving high pay. *How to write History*, 5: If some day there should be another war, for example of the CELTS against the Getae, or of the Indians against the Bactrians. 19: Such a coldness was there that was colder than Caspian snow or CELTIC ice. 31: The third legion and the CELTS and a small division of Moors under Casius had already crossed the Indus. *Alexander, or The False Prophet*, 27: When, then, the foolish CELT (i. e. Severianus) had allowed himself to be persuaded and had undertaken the expedition, he was destroyed and cut down with his army by Othryades. 51: (Alexander the prophet) often answered the barbarians in Syriac or CELTIC if either happened to be the native language of those consulting him, since it was not always easy to find persons staying in the city of the same race as those who might ask him questions. *The Eunuch*, 7: A certain Academician

who was a eunuch from the country of the CELTS and who flourished in Greece a little before our time. *Jupiter the Tragedian*, 13: They do not all understand Greek, Jupiter, and I am not such a polyglot as to be able to make myself understood to the Scythians, Persians, Thracians and CELTS. *Twice Accused*, 27: I journeyed with him even to CELTICA and I made him rich. *Hercules*, 1: The name by which the CELTS call Hercules in their native language is Ogmios, but they represent the god in an entirely different and monstrous form. 2: I really thought that the CELTS had given Hercules that form maliciously as an insult to the gods of the Greeks, to punish him in the painting for having once invaded their land and taken booty when, in his search for Geryon's oxen, he raided many of the western peoples. 4: But a certain CELT standing by, not unacquainted with our literature it seemed since he spoke excellent Greek . . . (said) "We CELTS do not represent Eloquence as Mercury as you Greeks do, but as Hercules." 7: The CELT told me so much. *Pseudologista*, II: For, the word did not properly belong to the language of the Greeks, but was brought in through their intercourse with the CELTS, the Thracians or the Scythians.

Clement of Alexandria, The Instructor, II, 2, p. 186 Pott.: the Scythians, the CELTS, the Iberians and the Thracians, all of them warlike nations, are above all addicted to intoxication which they regard as a good and happy habit to practice. III, 3 p. 267: Of the nations, the CELTS and the Scythians wear their hair long, but they do not adorn themselves. The flowing hair of the barbarians has something fearful about it and their reddish hair threatens war since that hue resembles blood. Both these barbarian nations hate luxury, as may be shown clearly from the case of the Germans and the Rhine, and the Scythians and the waggon. 4 p. 269: There are many CELTS who bear aloft women's litters and carry them about.

Athenaeus IV, 36 p. 151^e-152^d: Poseidonius . . . says that the CELTS spread grass for their guests to sit on and

place before them food on wooden tables raised a little above the ground. The food consists of a few loaves of bread, and a good deal of meat in water and cooked on the coals or on spits. They eat in a cleanly manner enough, but like lions, taking up whole joints in both hands and biting off pieces, and any part that is not easily torn away, they cut it off with a small knife which they keep for the purpose in a sheath in a separate box. Those who live near rivers and near the Mediterranean and the ocean eat fish also, roasted with salt and vinegar and cummin seed: they throw cummin seed also into their drink. But they use no oil because of its scarcity, and it is unpleasant to their taste because they are not used to it. When many of them dine together, they sit in a circle, and the most powerful sits in the middle like the leader of a chorus, for he excels the rest either in military skill, or in birth, or in riches. Next him sits the host and so on in order on each side, according to the prominence of the rank of each guest. The soldiers with their large oblong shields stand behind while the spear-bearers sit opposite in a circle and fare the same as their masters. The drink is served and passed around in vases which look like beakers and are made either of earthenware or of silver. Some have platters of the same material on which the food is served, but others have them of bronze and still others have wooden or plaited baskets for that purpose. Among the rich the drink is wine which comes from Italy or from the environs of Marseilles. This is drunk pure, but sometimes a little water is mixed with it. Among the lower classes the drink is a beer made of wheat prepared with honey, but most drink it unmixed; this is called *corma* (the Modern-Irish *corm*, "beer, ale"). They all drink out of the same cup, in small draughts, not more than a wine glass, at a time. This is repeated rather frequently. A boy carries the liquor around first on the right hand and then on the left. This is the way they are waited on, and this is the way they worship their gods, always turning

towards the right hand.' 37 p. 152^{d-f}: Poseidonius continues and describes the riches of Lyernius the father of Bityis, who was subdued by the Romans. He says that he, aiming to curry favor with the populace, used to drive in a chariot over the plains, and scatter gold and silver among the thousands of CELTS who followed him; and that he had a space a mile and a half square fenced in, in which he had vats filled with very costly wines and such an abundance of eatables that for many days any one who wished might go in and enjoy what was provided and be supplied without cessation. And once when he had fixed upon a time for a banquet, a certain poet from the barbarians arrived late and, meeting him on the way, sang a hymn in praise of his excellencies, at the same time lamenting that he had come too late: and Lyernius was so pleased that he asked for a bag of gold and threw it to him as he ran by. The poet picked it up and continued his song, saying that the very prints upon the earth over which he passed brought riches and benefits to men. These things have been narrated in the third and in the twentieth books. 40 p. 154^{a-c}: In the third and also in the twentieth books of his histories, Poseidonius says that the CELTS sometimes have single combats at their banquets. For they come together in arms and spar and wrestle, and sometimes go so far as to wound one another. Then they are roused to fight and, if the bystanders do not restrain them, they will even kill one another. In olden times, he says, the strongest man took as his share the hind quarter when the porker was put before them. If another man laid claim to it, they rose up to fight to the death. Others of them in the theatre will take silver or gold, and some, even for a few earthen jars of wine, will accept a promise that the gifts shall really be given. They will then distribute them among their nearest relatives and will lie on their shields and allow some bystander to cut their throats with a sword. VI, 23 p. 233^d: Since, on the edges of the inhabited earth also are

streams bearing down gold dust; and the women and the feeble-bodied men scratch among the sands and separate the particles which they wash and bring to the melting-pot, as my authority Poseidonius says is done among the Helvetians and among certain other tribes of CELTS. 49 p. 246^{c-d}: Poseidonius of Apamea says in the twentieth and in the third book of his histories that the CELTS, even when they are going to war, take with them certain companions whom they call "parasites." VIII, 38 p. 347^b (quoting the comic poet Ephippus, fr. 5, 21 vol. 2, 253 K. about the year 332 B. C.): Put out the fire, CELT, and do not burn them more. X, 60 p. 443^{b-c}, quoting Theopompus, *The History of Philip*,—frg. 41 FHG I p. 284 ff): (Theopompus says) that when the CELTS went to war with them (the Ardiaei), knowing their intemperance, they ordered all the soldiers to prepare as magnificent a feast as they could for them in the tent, and to put in the food certain herbs which had the power to cause severe pains and diarrhoea. When this had been done some of them were taken by the CELTS and put to death, the others threw themselves into the river, being unable to endure the pains in their stomachs. XII, 79 p. 603^a (From Poseidonius; cf. Diodorus, V, 32, 7): Κελτοὶ δὲ τῶν βαρβάρων καίτοι καλλίστας ἔχοντες γυναικας παιδικοῖς μᾶλλον χαίρουσιν. ὡ πολλὰκις ἐνίους ἐπὶ ταῖς δοραῖς μετὰ δύο ἐρωμένων ἀναπαύεσθαι.

Dio Cassius, XXXIX, 49, 1: The Rhine issues from the Celtic Alps a short distance beyond Rhaetia, and flowing westward leaves Galatia and its inhabitants on the left; it bounds the CELTS on the right and finally empties into the ocean. 2: This boundary which occasioned the difference in names is observed even to this day since, in very ancient times, the nations dwelling on each side of the river were called CELTS. XL, 31 (*anno* 54 B. C.), 2: Ambiorix summoned a force of mercenaries from the CELTS. 4: Before the CELTS came to their aid. 39: Vercingetorix' defeat was due partly to the CELTS that were allied with the Romans; for to their attacks with un-

wearying bodies they added the strength of daring and thus broke through the surrounding ranks. XLVII, 48, 2 (*a. u.* 712): Some of the CELTIC troops deserted from them (Cæsar and Antony) to Brutus. LI, 20, 5 (29 B. C.): For, the Treveri who had brought in the CELTS (=Germans) were still under arms as were also the Cantabri the Vaccaei and the Astures. These last were subdued by Statilius Taurus, the former by Nonius Gallus. 21, 5: On the first day, Cæsar celebrated the victories over the Pannonians and the Dalmatians, the Iapudes and their neighbors and some CELTS and Galates. For, Gaius Carinas had subdued the Morini and some others who had revolted with them and had driven back the Suevi who had crossed the Rhine prepared for war. 22,6: (At the dedication of the Curia Julia) bands of Dacians and Suevi fought with each other. The latter are CELTS, the former a kind of Scythian tribe and dwell across the Rhine . . . LIII, 12, 5 (*anno* 27): All the Galates, both of Narbo and of Lugdunum, the Aquitani and the CELTS, both themselves and the colonists among them. 6: Some of the CELTS, whom we call Germans, had occupied all that part of *CELTICA* which is near the Rhine, and caused it to be called *Germania*, the upper part extending to the sources of the river and the lower part to the ocean of Britain. 26, 4 (*anno* 25): It was about this same time that Marcus Vinicius, who was prosecuting certain CELTS because they had seized and put to death some Romans who had gone to their country to have dealings with them, himself gave the title of Emperor to Augustus. LIV, 20, 4 (*anno* 16): The greatest of the wars which at that time fell to the Romans to wage, which was also perhaps one of the reasons why Augustus left the city, was with the CELTS. 21, 2 (*anno* 15): For, much harm had been done by the CELTS and much too by a certain Licinius. 32, 1 (*anno* 12): Drusus, having observed the CELTS (= Germans) crossing the Rhine, drove them back. 36, 3 (*anno* 10 B. C.): Tiberius was summoned from Galatia, whither he had gone with Augustus and quelled them (the Dalmatians). Of the

nations of the CELTS (= Germans) and other tribes and the Chatti, who had gone over to the Sugambri, having abandoned the land which the Romans had given them to dwell in, some were weakened, others subdued by Drusus. 4: After that they returned with Augustus to Rome, while he himself (the Emperor) delayed in Lyons where he would be near the CELTS and could keep close watch on affairs. The victorious soldiers were paid what had been voted them for their successes and they performed such other duties as belonged to them. LVI, 23, 4 (*anno* 10 A. D.): Since there were a great many Galates and CELTS in Rome (Κελτοί = Germani, but distinguished from Γαλάται), some of them living there for various purposes, others serving in the guard, Augustus, fearing that they might revolt, sent off some of them to the islands and ordered the unarmed to leave the city. LIX, 21, 2 (*anno* 39): Caligula set out for Galatia, (i. e. Gaul) under pretext that he was to open hostilities with the CELTS on the ground that they were causing trouble, but in fact to squeeze money from them and from the Iberians, for they were prosperous and rich. LX, 28, 2 (*anno* 46): Sabinus, who had been in command of the CELTS (= the German body-guards) in the reign of Gaius (Caligula). LXV, 17 2 (*anno* 69): And, falling in with the CELTS (i. e. Germans on the right hand side of the Rhine) who were guarding him (Vitel- lius), they escaped without difficulty. 21, 1: A certain CELT seeing this would not endure it, but taking pity on him (Vitellius) said: "I will help you as well as I can alone." LXXI, 3, 2 (*anno* 172): Large numbers of CELTS from beyond the Rhine advanced as far as Italy and caused many sufferings to the Romans. LXXVII, 13 (*anno* 213): The CELTIC nations afforded him (Antoninus) no pleasure nor any pretence of cleverness or courage but showed him to be nothing more nor less than a trickster, a fool and an arrant coward.

Julius Africanus, The Egyptians drink beer, the Paeonians Κάμιν, the CELTS *cervesia* (beer)

Philostratus, Life of Apollonius, V, 3: Day follows night and night follows day among the CELTS the darkness or the daylight disappearing little by little just as here, but, it is said that in the neighborhood of Gadeira and Stelae light and darkness fall upon the eyes all at once just like flashes of lightning. VIII, 7: Among the Scythians and CELTS who live along the Ister and the Rhine there lies a city of not less magnitude than Ephesus in Ionia. *Lives of the Sophists*, 1, 25 p. 43 K.: While he himself (Polemo) rode in a chariot adorned with silver-studded reins belonging to a certain Phrygian or CELT. 2, 1 p. 60: He was commonly known as the Hercules of Herodes and was a young man just growing his first beard. He was like some huge CELT and was eight feet tall. 5 p. 82: Some say that Alexander (nicknamed "Mud-plato") died in the country of the CELTS while still secretary; others, that he died in Italy when he had ceased to be secretary.

Herodianus, I, 10, 2: The country of the CELTS and of the Iberians.

Eusebius, fragm; 2 p. 203 Dind.: At another siege I learned of a contrivance which served as a protection against those fire-bearing missiles, at the time that the CELTS remained behind at the city called Tours (?) . . . For, at the time that the CELTS beyond the Rhine (i. e. Franks, Germans) were on their march, a small detachment of them remained behind at the city just mentioned, and when a number of them had been struck down they began to plan means of defence behind the engines; they dug reservoirs which they filled with water, etc.

Porphyrius, On the Cave of the Nymphs, 28: In the northern lands the bodies are large, as is evident in the CELTS, the Thracians and the Scythians, the country of these peoples being humid and abounding in pastures.

Eumenius, Panegyric on Constantine Augustus 3: Thus, all the peoples of the CELTS and of the Belgias were united in one peace and whatever they had taken from the barbarians they gave to the Romans.

- Anonymi Physiognom.*, p. 109, 14 Rose: He is like a CELT, that is, a German. The CELTS, however, are indocile, brave and fierce.
- Liber generationis*, 1, 60 p. 96 M.: Magog, from whom are the CELTS and Galates. 83, 38 p. 97; 197, 60 p. 107: The Gauls, who are also CELTS. cf. 88, 39 p. 99.
- Trebellius Pollio, Life of Gallienus*, 7, 1: Postumus, having received heavy reinforcements of CELTS (= Gauls) and Franks. *Claudian*, 6, 2: Finally, the various peoples of the Scythians, the Peuci, Grutungi, Austrogoths, Ter-vingi Visi, Gepidi, CELTS (cf. Mommsen, *Hermes* 25, 255) and the Heruli, spurred on by the desire for booty, broke into Roman territory and made great ravage. 9, 6: And the great number of CELTIC mares that are so famous.
- Anthologia Palatina*, 9, 125: The daring CELTS try their children by suspending them in the jealous Rhine. For, as soon as the child is born it is bathed in the sacred stream. When just brought forth and while yet it sheds its first tears, the pitiless father, for he knows not yet a father's love, lifts the child on his shield and tries in the waters his wife's virtue. She who has just given birth has this torment to suffer together with the pains of travail for, though she knows the real father of her child, she awaits in trembling the decision of the inconstant river.
- Theophylactus Simocatta, Epistola*, 10, p. 236: The equal of the CELTIC river which is the most unerring judge of the base-born son, of virtue and of vice.
- Georgius Pisida, Persian Expedition*, I, 41 fl.: Be thou a judge more powerful than the CELTIC Rhine.
- Julian, Oratio I to Constantius*, II. p. 12 A Sp.: Your father was disposed to entrust to you the command and the guard of the tribes of CELTS. p. 29 CD: It is worth while mentioning that in ancient times Rome had a similar fate. I refer to the time when the Galates combined with the CELTS and bore down upon her like a sudden torrent. p. 34 C (referring to the army of Magnentius; see Mommsen, *Hermes* 24, 228¹): The CELTS and Galates, nations whom even our ancestors considered hard to contend with and who, more than once, streamed like an ir-

resistible torrent over Italy and Illyria and even fastened themselves upon Asia by the strength of their arms, have been finally compelled to submit to us. They have been enrolled on the roster of our armies and have provided us with a considerable income through the taxes laid upon them by your father and your forefathers. After having enjoyed a long peace and the benefits which result therefrom, when their country had increased in population and wealth, after having furnished your brothers with excellent soldiers, they were finally constrained, much against their will, to take part *en masse* in the expedition of the tyrant (Magentius). p. 36 B: After their line had been thrown into disorder, the soldiers gathered together in groups and reopened the battle, ashamed to be seen fleeing and that it might be said of them what, up to that time, no mortal believed possible, that a CELT or a soldier from Galatia had ever turned his back to the enemy. *Oratio* 2 p. 56 B: Numerous bands of heavy-armed foot and an equal number of horse followed him (Magentius), and these the bravest, CELTS and Iberians and those Germans who live near the Rhine and the western sea. p. 81 D—82 A: It is said that the CELTS have taken their river (the Rhine) as the inflexible judge of the legitimacy of their children and that neither the tears of the mothers who implore him to conceal their crime nor the fear of the fathers who wait in trembling for the fate of their wives and offspring, are able to affect the sentence of a judge so strict and upright. *Oratio* 3 p. 124 A: So that Galatia and CELTICA became for me, thanks to her (the Empress Eusebia's) gift of books, a Greek museum. *Letter to the Senate and People of Athens*, p. 277 D: I was ordered to set out with 360 soldiers for the country of the CELTS where disturbances had broken out. p. 278 D—279 B: Afterwards, Constantius, thinking that the charge he was about to entrust to me was of only slight importance and not supposing that the situation among the CELTS would change much, gave me command of the army at the beginning of spring. The corn was in full

bloom when I took the field. Large bands of Germans were encamped unmolested around the cities which had been sacked in the country of the CELTS. There were perhaps forty-five of those cities whose walls and towers and citadels had been demolished. The amount of land on this side of the Rhine occupied by the barbarians was as great as the territory which extends from the sources of the river to the ocean. Those who lived nearest to us were 300 stadia distant from the banks of the Rhine. There was, besides, a space three times as great which the depredations had left so waste that the CELTS could not even pasture their cattle there. Certain other cities near which the barbarians had not yet settled were already abandoned. p. 279 C: And yet, even though I might not enjoy the glory of a triumph, I had it in my power to slay the enemy and there was no one to prevent me from leading Chnodomarius all over *CELTICA* and showing him in their cities and making a mock of his misfortunes. p. 282 D: He (Constantius) wrote letters full of invectives against me and threatened ruin to the CELTS. p. 283 B: In a city near which I lived some one wrote an anonymous paper to the *Petulantes* and the CELTS. Those were the names of the two legions. P. 287 A: For the well-being of all and the freedom of the human race, and especially of the CELTS whom he (Constantius) had already betrayed twice to their enemies. *Caesares*, p. 320 D: The soldiers of Europe who so often brought war into Asia have been put to flight, I mean the bravest of these, the Italians, Illyrians and CELTS. And, since I mention the CELTS, are we to place the deeds of Alexander among the Getae on the same level with my conquest of *CELTICA*? *Misopogon*, p. 340 C: I was passing the winter in the neighborhood of my dear *Lutetia* which is the name by which the CELTS of the Parisians call their little city. P. 342 A: Thus, while I was living among the CELTS, like the discontented man in Menander, I imposed sufferings upon myself. But this conduct of mine caused no inconvenience to a rough people like the CELTS. P. 348 C: But if they (the Athenians) preserve

the memory of the virtues of their forefathers, it seems to me that we ought to expect the same of the Syrians, Arabs, CELTS, Thracians, Paeonians and the Mysians who dwell between the Thracians and the Paeonians on the banks of the Danube. P. 349 D: Have you forgotten that we (of Antioch) are neither CELTS nor Thracians nor Illyrians? P. 359 B: But, for me just at the beginning of manhood, my lot fell with the CELTS, the Germans and the Hercynian Forest, and I passed much time with savages like a hunter among wild beasts, and the manners I found were not those of men used to flatter nor to adulation, but of men who lived simply and without restraint and on an equality in their dealings with the world. P. 360 A: The CELTS had never seen a mimic actor. C: The CELTS loved me because my mode of life was like their own. *Epist.* 16 p. 383 D—384 A: The Rhine is not altogether unjust in his judgment of the CELTS; for, he keeps hidden in the eddies of his stream the illegitimate babes, as though he would avenge in the sight of all the sullied bed, while the child of unpolluted blood he holds on the surface of the water and restores to its trembling mother's arms. Thus, by giving back the child safe, he gives unbought testimony to the purity and blamelessness of her married life. 38 p. 415 A: How I trembled for thee (Maximus) as I returned from the country of the CELTS to Illyria. *Epigram, On Barley Wine*, in *Anthologia Palatina*, IX, 368, 3-6: That (wine) savors of nectar, but there is the smell of a goat from you. It must be that the CELTS for want of grapes made you of ears of corn. *Ceres* should be your name, not *Bacchus*, *Bromos* "of wheat and oats," not *Bromios* "sparkling." *Themistius, orat.* 3 p. 52, 25 Dindorf: The remnants of the sudden inroad of the CELTS. 9 p. 149, 25: Fearful to the CELTS and Germans. 22 p. 324, 30: A CELTIC hound. 27 p. 404, 21: CELTIC and Laconian puppies.

Servius, to Vergil, Aeneid, X, 179: *Pisus*, a king of the CELTS. *Ausonius, Order of Celebrated Cities*, 160: *Divona*, in the language of the CELTS, a spring dear to the gods. *Grammaticomastix*, 5 ff: Tell, what is the meaning in Vergil's

Catalepta of the word *al* in the language of the CELTS and the equally unintelligible word *tau* which follows?

Ammianus XV, 9,3 (a 355): Some say that the very first natives ever seen in those parts (Gaul) were called CELTS after the name of a king who was greatly beloved by them, and also Galates after the name of his mother, that being the Greek translation of the Latin *Galli*. Others hold that they are Dorians who, following a more ancient Hercules, settled in those regions which border on the ocean. 11, 1 (from Cæsar): In former times when the country was still unknown, as being barbarous, it is supposed to have been divided into three parts, occupied by the CELTS, who are also called Gauls, the Aquitani and the Belgæ, all differing from each other in language, institutions and laws. 2: The Gauls, who are CELTS, are divided from the Aquitanians by the river Garonne. XX, 4, 2 (a. 360): The tribune and secretary Decentius was sent to bring away at once the auxiliary troops, the Aeruli and the Batavi with the Petulantes and the CELTS, and three hundred picked men from the other divisions. 5, 9: And straightway, that no time might be afforded to disturb the plan decided upon, the Petulantes and CELTS besought him, on account of their commissaries, to give them the rule of any province he pleased, and when this request was not granted, they retired without being either offended or ill-humored. XXI, 3, 2: He (Julian) sent a certain Count Libino with the CELTS and Petulantes who were in winter quarters with him. XXII, 12, 6: (a. 362): Especially the Petulantes and CELTS whose audacity at that time had increased beyond measure. XXXI, 10, 4 (a. 377): The CELTS approaching with the Petulantes. *ND occ.* 5, 17: CELTAE (*seniores*). 161, 7, 12: CELTAE *seniores*. 5, 56. 205. 7, 141: CELTAE *juniores*.

Nonnus, Poems on the legend of Bacchus: XXIII, 91: The Eridanus did not drown the Galate nor become the grave of the CELT. 298-300: I (Ocean) will bring down from the skies to wander again over the land of the CELTS the fiery Eridanus who walks among the stars,

and I will bring him to a watery end. XXVII, 201-203: Let her (Astris) go, if she wish, to roam in the land of the CELTS that she, too, may become a tree and mourn with the daughters of the Sun, weeping streams of tears. XXXVIII, 93: (Phæthon) was drowned in the CELTIC river (the Eridanus). 97-98: He (Bacchus) wishes still more to hear that Olympian tale (of Phæthon) dear to the CELTS of the west. XXXIX, 4-5: He (Bacchus) wondered at the tale, how Phæthon, burnt in the fire, fell with a crash into the western river of the CELTS. XLIII, 292-294. The Iber follows in swelling waves to the CELTIC ocean and the Bosphorus mingles the winding waters of its double sea. XLVI, 54: I call happy the land of the CELTS with its rude laws. (Referring to the practice quoted above *sub Anthologia Palatina*, 9, 125.)

Sozomenus, Church History, II, 6, 1: For, already, tribes on both sides of the Rhine professed Christianity, as likewise the CELTS and the Gauls who are the most distant inhabitants near the ocean. VII, 13, 10: In the meantime Maximus, having raised a large army of Britons and the neighboring Galates and CELTS and other nations in those parts, marched into Italy.

Stobaeus, Elegant Extracts, I, 29, 2 p. 610: For example, in lands that are snowy and cold and, on the other hand, in such as are burned by the sun, lightning does not strike the ground. If it should happen to, it is regarded as a wonder, as among the CELTS and the Egyptians.

Hesychius, sub ἀβράνας (read ἀββάνας): The name the CELTS give the long tailed apes. *Sub Ἀδριαῖοι*: The CELTS who live near the Adriatic. *Sub βαράκκαι* (read βράκκαι· αἰγίοι διφθέραι): Breeches, the goatskin treads of the CELTS. *Sub Κελτοί*. Another race of CELTS. *Sub κυρτίας* (wicker shields): So the CELTS call their shields (*cf. sub καιτρέαι*, "Iberian arms. Others call them κυρτίας") *Vd. also sub μαδάρεις*.

Praxagoras fragm. p. 438 Dindorf: The CELTS and the Germans, neighboring and barbarous tribes, he (Valerius Maximianus) subdued.

Sulpicius Severus, Dialogues, I, 27, 4: Well, said Postumianus, talk CELTIC, or, if you prefer, Gallic (i. e. Romance) provided you tell of Martin. (He distinguishes here between the dialect of Aquitania and that of the center of Gaul.)

Orosius, Against the Pagans, V, 8, 1: When Scipio had destroyed Numantia and had pacified the other peoples of Spain, he consulted with Thyresus a CELTIC chief.

Sidonius Apollinaris, Epist. III, 3, 2 (referring to the Arverni): I will pass over this, that it was for your sake when a boy that men of letters flocked here from all quarters, and that it was out of respect for you that our nobility put aside the roughness of their CELTIC speech (i. e. the Celtic or Gaulish, not the popular Latin or Romance) and cultivated oratory and poetry.

Priscian, Geographic Description, 79 fl.: On this side comes the Gallic Gulf which beats upon the CELTIC shore. 84 fl.: The Island of Corsica is washed by the nearer waters which flow between the Sardinian and the CELTIC sea. 279-285: Then come the Pyrenees, and next, the CELTIC land that borders upon the blue stream of Eridanus' fount. There his loving sisters mourned for Phaethon, and there the CELTIC women who drag away the straw and fallen leaves gather the amber that trickles from the alders. This they call *sucinum*, and it is of the color of honey and wine.

Stephanus of Byzantium, p. 70, 1M.: Another city named Alea belongs to the Carpetani, a CELTIC tribe. p. 143, 19: There is another city of the Boii, a CELTIC tribe. p. 156, 4: Baitarra is also a CELTIC city. A citizen is Baitarrites. p. 183, 8: Bourchanis is an island in CELTICA, as Strabo says (VII, 1, 3). p. 213, 2: The Grammitæ are also a people near CELTICA. p. 270, 15: Emporium, a CELTIC city, is a colony of Marseilles. p. 303, 18: Heraacleia, a city of CELTICA. p. 322, 9: Iapodes, a tribe of CELTICA near Illyria, according to Dionysius, XVI, p. 323, 3: The Ibæi and the Ibeni are CELTIC peoples. p. 332, 15: The Insobares are a CELTIC race near the Po, according to Polybius who calls them Insobres. p. 417,

6: Limenotis, the CELTIC peninsula. p. 426, 4 (from Ephorus): Mace, a CELTIC city. Mainace, a CELTIC city, is also found. The tribal name is Macenus. p. 435, 18: Marseilles is a city of Liguria ["near CELTICA," added by Stephanus] and a colony of the Phocæans, according to Hecataëus' work on Europe. p. 474, 22: Nicæa, the seventh of the name, is a city of CELTICA and a colony of Marseilles. p. 479, 5: Nyrax ["a CELTIC city," either an addition of Stephanus, or something has fallen out before the name Hecataëus], according to Hecataëus in his work on Europe. The tribal name is Nyracius, as at Narice, Narycius. p. 549, 4: Sabbatia is a CELTIC village. The tribal names are Sabbatianus and Sabbatius. p. 555, 5: Santis, a CELTIC city. The tribal name is Santites, as Leptis, Leptites. p. 562, 17: Sene, a CELTIC city. A citizen is Senaeus and Seno. p. 572, 18: Sisigyliis, a large city near CELTICA. The tribal name, Sisigyrites. p. 631, 5: Transalpini, tribes of CELTS beyond the Alps. p. 632, 1: Trausi, a city of the CELTS. The tribe whom the Greeks call Agathyrsi.

Zosimus, I, 15, 1 (a. 237): When Maximinus heard of these things he set out in all haste with the Mauritanian and CELTIC troops for Rome. 28, 3 (a. 253): Aemilianus sent Valerianus to fetch the legions which were among the CELTS and Germans. 30, 2 (a. 253): Gallienus saw that of all the nations the Germans were the most difficult to deal with and dangerous and caused most annoyance to the CELTIC tribes that lived near the Rhine. 38, 2 (a. 260): Postumus, who had been entrusted with the command of the soldiers in the country of the CELTS (*i. e.* commander of one of the two parts of Germany, or of all Germany). 52, 3: Besides the Norici and Rhæti, which are CELTIC legions (*i. e.* the troops from Noricum and Rhætia, the latter at that time comprising Vindelica). II, 15, 1 (a. 312): Constantine raised an army out of the barbarians whom he had conquered, both Germans and other CELTIC nations, and the troops whom he had collected from Britain. 17 (a. 312): Constantine set out for the CELTS and Galates . . . (a. 313) he

marched on toward the CELTS. 33, 2 (*a.* 332): The CELTS who live beyond the Alps and the Iberians near the island of Britain. 42, 4 (*a.* 350): Meanwhile, some of the Illyrian horse, who had come to supply the CELTIC legions, joined with those who had assembled for this business. 43, 2: While Magnentius was still busy among the CELTS. 50, 2: (*a.* 351): Where (in the woods) he had concealed four companies of CELTS. III, 3, 1 (*a.* 357): But Julian, finding that the military establishment in the country of the CELTS was utterly destroyed. 7, 1 (*a.* 358): To go over to the CELTS who were under the Romans. 8, 3 (*a.* 359): Being stung with the success of what has been done among the CELTS and Iberians he devised pretenses . . . he urged that two legions of the CELTS be despatched to him. 10, 3 (*a.* 361): Shortly after, when the army which had followed him (Julian) from the land of the CELTS arrived. 11, 1: He (Julian) marched forward with the army which he had recruited among the CELTS and another army from Sirmium itself and the legions stationed among the Pæonians and Mysians. IV, 12, 1 (*a.* 369): The Emperor Valentinian, having brought matters to a satisfactory conclusion among the Germans, thought to make provision for the future security of the CELTIC nations. 17, 1 (*a.* 374): Valerian marched out of the country of the CELTS into Illyria. 19, 2 (*a.* 375): The CELTIC countries, all Iberia and the island of Britain fell to the share of Gratian. 34, 2 (*a.* 378): To press upon the CELTIC tribes. . . . If they would leave the CELTS alone. 47, 2 (*a.* 388): Theodosius sent Valentinian to attend to affairs in Italy and whatever concerned the CELTS and such matters as fell to his share in the Dominion. 51, 1: Rufinus, a CELT by birth and master of the court guards. 54, 3 (*a.* 392): The Emperor (Theodosius) was then passing the time in Vienna a CELTIC town. 59, 4 (*a.* 395): The Emperor Theodosius left the nations of Italy and the Iberians and CELTS besides all Libya to his son Honorius. V, 26, 3 (*a.* 405): A certain Rhodogaisus, having collected an army of 400,000 men composed of CELTIC and German tribes

from across the Danube and the Rhine, made haste to pass over into Italy. 37, 5 (a. 408): They went on board ship and sailed for the land of the CELTS and Galates. VI, 1 (a. 409): From Constantine who was ruling with despotic power over the CELTS. . . . To return with the entire army mustered among the CELTS, in Iberia and in the island of Britain. VI, 2 (a. 407): Constantine, having appointed Justinian and Nevigastes commanders of the troops among the CELTS, crossed over . . . (a. 408) The three ranges of Alps, which obstruct the roads from the country of the CELTS into Italy and on the other side as well, are called the Cottian, the Pennine and the Maritime Alps. VI, 5: The General Gerontius with the soldiers from Galatia, guarded the pass from the land of the CELTS to Iberia. . . . He incited the barbarians among the CELTS to rise against Constantine who could not cope with them since the greater part of his army was in Spain. Then the barbarians beyond the Rhine overran the whole country without restraint and brought the inhabitants of the island of Britain and some of the tribes among the CELTS to such necessity that they revolted from the sway of the Romans and lived in their own way, no longer obedient to the laws of the Empire. VI, 6, 1: This defection of Britain and of the tribes in the land of the CELTS happened when Constantine usurped the government and, because of his neglect of the office, the barbarians gained the ascendancy.

Paulus Silentarius, Description of Saint Sophia, 637-639 (220-222): Marble from the deep icy Celtic crags (i. e. white and black marble from France) with black shining surface and with milk white veins spreading out here and there and winding in every direction.

Laurentius Lydus, De anno et mensibus, 8 p. 104 Ræther: In the river Arar, which is in CELTICA, is found a fish which the natives call *clopias*.

Jordanus, History of the Goths, 36, 191: And some other CELTIC or Germanic nations.

Procopius, War with the Goths, I, 1: The river Po, which is also called the Eridanus and flows from the CELTIC

mountains, and other navigable rivers and lagoons surround the city (Ravenna) on every side. IV, 5: The river Ister flows from the CELTIC mountains along the Italian frontier and, after a course through the country of the Dacians, the Illyrians and Thrace, empties into the Euxine Gulf. *The Edifices of Justinian*, IV, 5: The Ister rises in the mountains of the land of the CELTS, who are now known as Gauls, and traverses a vast tract most of which is completely desert, except that here and there some barbarians live a wild kind of life without any intercourse with other men.

Inscriptions containing the word CELT have been found at Alexandria in Egypt (first century A. D.), at Frascati and at Bonn (dating from the reign of Commodus).

JOSEPH DUNN.

NOTES ON PRIMARY EDUCATION.

No matter how thorough the antecedent professional training of a teacher may have been, both theory and experience lead to the conviction that his efficiency will rapidly decline unless he continues his study of matters that lie beyond the routine of his classroom. In the university the professor who does not continue his own researches soon loses his power to stimulate and inspire his students. Similarly, a teacher in a primary school who confines her attention to the preparation of daily lessons and to the hearing of recitations soon becomes wooden. The teacher in any grade or department of educational work exerts a vitalizing influence on the minds of his pupils only so long as his own mind is growing and this growth demands constant contact with fresh matter and new views.

This truth is frequently insisted upon by school superintendents and it is rarely questioned by the teachers themselves. Whenever friction arises over the matter between the superintendent and the teachers it may be traced to some objectionable feature of the plan proposed by the superintendent to secure the continuance of this outside work on the part of the teachers. This principle is well illustrated in the Chicago school situation, a brief account of which may be found in the *School Review* of February, 1907.

Some years ago Superintendent Cooley introduced a system of promotional examinations by which the teachers' eligibility to advance in salary, after seven years of service in the Chicago schools, is conditioned upon her successful examination in subjects pursued outside the schoolroom, or upon credits received for courses pursued in degree-giving institutions. This plan has led to a bitter and long-continued struggle between Superintendent Cooley and a large proportion of the five thousand five hundred teachers under his jurisdiction. With this contention we are here concerned only in so far as it serves to illustrate a truth that is of

vital importance to the schools of the country, whether they be public or parochial.

"The superintendent's interest in the examinations lies in the fact that these can be used as spurs to incite the teachers to study outside the schoolroom. The teachers' objection to examinations lies in their demand to be judged by their work, and their failure to find any relation between the outside study and their immediate vocation. They consider the examinations artificial and not germane to their teaching. . . . The conclusion that can be drawn from these premises is that a vital and organic connection should be found between the outside study of the teacher and her work in the schoolroom. There is no reason to believe that the intelligent teacher would be hostile to courses of study which she felt were assisting her where she recognized that her work was weak. It is in the nature of any genuine workman to be grateful for assistance. Nor is it conceivable that the superintendent could do otherwise than welcome motives for study which should be more effective, and which would be free from the charge of artificiality that can be made against any system of mere examinations. This vital connection between study and schoolroom work is not far to seek. The method of teaching all subjects in the curriculum is constantly changing, and, we hope, improving. The subject-matter itself is constantly growing in richness and interrelationship. The reading and studying that any teacher should carry on is demanded, not simply that she may keep from ossifying, but that she may keep up with the demands of her profession. Given libraries, the laboratories, the courses of lectures—in other words, the opportunities—and there is no limit to the amount of profitable work that would greet the teacher who would improve in her calling." (*The School Review*, February, 1907, p. 162.)

Among the various means proposed to secure the continuance of professional study on the part of teachers the correspondence system has many features to recommend it. The classroom is, for the most part, the teacher's best laboratory; suitable literature is also within easy reach; the teacher's chief needs are stimulation and competent direction, and these can be supplied through this system from sources that

would otherwise be quite inaccessible. Moreover, the correspondence system enables the teacher to turn to advantage leisure moments that would otherwise be lost; it develops her powers of expression and cultivates her style; it secures for her individual direction and answers to the practical problems of the schoolroom.

In this department of the BULLETIN it is proposed to publish a few of the papers written by teachers as a part of their work in regular correspondence courses, and also to publish answers to some of the questions asked by them.

THOMAS EDWARD SHIELDS

What advantages accrue to the teacher from the study of the history of education ?¹

It is only within the past quarter of a century that the history of education has attained to the position of importance which it now holds in the curricula of normal schools, colleges, and universities. In 1879 the University of Michigan was the only institution for higher education in the United States that offered this course to its students. The necessity of a knowledge of this subject on the part of the teacher was gradually realized, and efforts were consequently made to introduce it into the schools. By the year 1902, two hundred colleges and universities, including most of the prominent institutions in the country, were giving courses in the history of education.² This ready adoption of the subject proves that the need once proposed, was recognized by all persons interested in the preparation of teachers.

The prominence given, therefore, to the history of education at the present day, is sufficient evidence of the advantages accruing to the teacher from this study. Mr. Levi Seeley, Ph. D., Professor of the Science and Art of Education in the New Jersey State Normal School, not content with merely making the history of education one of the required subjects, places it first in the professional education course, and gives the following reasons for doing so:

- 1) It is semi-academic in character. The academic studies should be placed first and professional ones near the end of the course.
- 2) It presents some of the great problems that have interested

¹ Correspondence Course in the Psychology of Education, Lesson III, Q. 2.

² Cf. Arthur O. Norton, *The Scope and Aims of the History of Education*. Educational Review, May, 1904.

thoughtful men of all past ages, and shows how far these problems have been solved.

3) It indicates the theories that have been promulgated, and shows which are sound and which unsound.

4) It studies systems of education, and selects the good while it rejects the bad.

5) It makes the student acquainted with the great and thoughtful educators of the past, with their teachings and their theories, and thus introduces him directly to the great pedagogical questions which have influenced the world and are still influencing it.

6) By furnishing the student with the material indicated above, it prepares the way for a better understanding of the subjects which follow. It thus makes his later studies more intelligible so that he works to better advantage.¹

Whether we agree with Professor Seeley or not, as to making the history of education the first professional study for the future teacher, we must admit its importance in the curricula of higher educational institutions and in training schools. While this study is of great value to all students because of its general, cultural influence, it possesses particular advantages for such as intend to adopt the profession of teaching. For this second class of students, it will be of great benefit to consider more in detail the following advantages of the study of the history of education, some of which have already been set forth in the above quotation from Professor Seeley. 1) This study impresses upon the student's mind the dignity of the teacher, by bringing to his notice the great work that has been done in the field of education from early times to the present day, and the great minds engaged therein. 2) It brings to his notice the educational ideals of the different nations. 3) It reviews the many theories that have been held, and the methods used, at various times, recounting the successes and failures that resulted from their application. The student is thus prepared to make a prudent choice in the selection of methods for practical purposes. 4) It aids him in tracing the improvements in the systems of education and in the training of teachers.

It is important that every teacher should realize the dignity of the position which he holds. If he recognizes the fact that his work is a continuation of the labors of so many great and noble men, whose entire lives and every ambition were devoted to the instruction of youth, that he is, as Mr. Norton expresses it, "the dignified maintainer and perpetuator, within his sphere, of whatever is honorable and enduring in

¹The Foundations of Education, p. 143.

educational tradition," he will then also be more thoroughly penetrated with the sense of the responsibility which such an education involves. This realization will result from a study of the history of education, wherein we find recorded in detail, the efforts and labors of all who have been interested in this great work of education. The many hardships and sacrifices which these educators underwent for the cause of education should encourage and strengthen the young teacher to follow their noble examples, and not permit himself to sink down under the weight of trifling difficulties, as to-day too often happens.

The study of the history of education is, therefore, a bountiful source from which the young teacher derives inspiration from the great educators of past ages, their labors and self-sacrificing lives. He becomes acquainted with Froebel, Herbart, Basedow, and Comenius; with Edward Thring, T. Tate, and Horace Mann; and with the great teachers of the Catholic Church in every age. But he has *still* a nobler example than these. Every Christian history of education will not fail to direct the attention of its readers to the Great Teacher, to His life and labors, to the pedagogical principles underlying the practical teaching of our Divine Savior, and point to Him as the model to be continually held before the teacher's eyes. Such a study will indeed convince the teacher of the dignity of his position; for he will realize that he is continuing not only the work of great men of past ages, but the very work to which Christ Himself devoted the greater part of His public life.

Besides gaining an acquaintance with the great educators, the student of the history of education derives therefrom a knowledge of the ideals entertained by them and by the different nations in general. This is an important item of information for the young teacher. In presenting these ideals, the history of education will first show how children were regarded by the different races. The ancient Jews, for instance, looked upon their little ones as gifts from the hand of God; the Spartans considered children as the property of the state; the Romans thought them the special property of the parent, to be cared for or abandoned at will. Whether the child was to be educated at all, or how this education was to be carried on, would necessarily depend entirely upon the different views of the different races. Some considered the aim of education to be the adjusting of the individual to his material and immaterial environment, others the fitting of the child for complete life upon earth, while others looking beyond this present world, entertained as their ideal of education the preparation of the individual, not only for this life but also for the life to come. The suggestion of these different ideals will impress upon the young teacher's mind the necessity of acquainting himself with the true purpose of education, and of employing in his work those means which will lead to the desired end.

It is true there is not at the present day such a diversity of opinion regarding children as in the past, yet the results which the parents look for from the education of their children are widely different in different families. This variation is due largely to environments. The influence of climate, of prevailing occupation, of neighbors, of political conditions, of religion, are powerful in shaping the education of a people. This is as true to-day as it was centuries ago; it is as true as regards education in the world at large, and also in its special application to our own country. It is well for the teacher to have a general knowledge of these influences and their bearing upon the education of the different nations. It will enable him to pronounce an unbiased judgment upon the early theories and methods of education, and it will broaden his views in regard to his own work in the schoolroom. It will further impress upon his mind the necessity of meeting each child as it emerges from the home, and of giving to each a special kind of treatment, with due consideration for the influences exerted upon that child by its home life, whether they be good or bad.

Another benefit of the study of the history of education is that it acquaints the student, not only with prominent educators, but also with the theories held by them, and the methods by which they attempted to accomplish the desired end. The prospective teacher will thus acquire a professional knowledge of the subject which is to be the basis of his profession. He will learn the processes of reasoning that led to the conception of those theories, the peculiar conditions that called them forth; and by comparing one with the other and tracing their effects when put into practice, he will be able to distinguish the sound from the unsound, those which have stood the test of time from those which have been eliminated as impracticable, and will thus be guided in the formation of his judgment concerning education and its processes. The student as he pursues his study, will be led to notice the relation between the educator's theories and his methods, the change that these methods have undergone year after year. He can apply some of these methods in his own classroom if he will, and can then make a judicious choice of such methods as are worthy of adoption. This knowledge will also prevent him from falling into the absurd error of believing himself the originator of a successful method, which was in reality in use long before his time.

The last, but not the least, of the benefits accruing from the study of the history of education which we have proposed to treat in this paper, is the knowledge gained thereby of the different educational systems. By considering the first meager attempts to establish national systems of education, then noting the gradual growth and improvement in succeeding years, the young teacher is enabled to trace the progress in education of each separate nation, and to compare one nation with another, study-

ing at the same time the relative merits and defects of the various systems. After this has been done, it will be advantageous for the student to turn his attention to our own educational system, and examine it with an unbiased judgment. Has it no defects? Is there nothing in the system of other nations which could be introduced into our own to suit the conditions of the times? If weaknesses are detected, perhaps a knowledge of other systems gained through a study of the history of education, will suggest a remedy. Such questions as the proper training for teachers, the duties of supervisors, etc., might through this study be more easily answered.

These advantages are the most important accruing from the study of the history of education. They serve to show how necessary it is that this subject be given an ample place in all institutions that prepare teachers for their profession. If the young teacher be well convinced of the necessity of this study and learn to apply himself thereto, he will find it interesting and profitable, and will not restrict his study to his years of training. The benefit he derives therefrom will urge him to read current literature on the subject both in book form and in good educational magazines, will make him eager to follow out educational problems, and render him better prepared to pronounce an unbiased opinion upon the subject in question.

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Children usually manifest a liking for some subjects and a dislike for others; to which of these classes of subjects should they be encouraged to give the greater amount of time? Why?¹

Experience has repeatedly shown the evil of allowing children to follow the line of least resistance in study to the exclusion of other subjects. When one or a few lines of mental activity are taken up exclusively or almost exclusively, lop-sided mental development is the result and we get pieces of men, but never a man. This is what Emerson had in mind when he wrote (in the *American Scholar*) "Man is not a farmer, or a professor, or an engineer, but he is all. Man is priest, and scholar, and statesman, and producer, and soldier, . . . But, unfortunately, this original unit, this mountain of power, has been so distributed to multitudes, has been so minutely sub-divided and peddled out, that it is spilled into drops and cannot be gathered. The state of society is one in which the members have suffered amputation

¹Correspondence Course on the Psychology of Education, Lesson VI, Q. 3.

from the trunk, and strut about so many walking monsters—a good finger, a neck, a stomach, an elbow, but never a man.”

It is the duty of educators to prevent the possibility of those “walking monsters” increasing, and the duty is performed when children are given an adequate, harmonious mental development. The teacher must encourage his pupils to study all the subjects assigned, because they are assigned; he must encourage the pupils to give special attention to the lessons they like less, because progress is more difficult along the lines of greater resistance: but whether or not he should encourage the pupils to give a greater amount of time to the subjects they like less is a question to which I do not venture to give a definite and general answer. It seems to me that the relative amount of time to be given to agreeable and to disagreeable subjects varies so considerably in specific cases that not even an approximate result can be reached.

One thing, however, it is important to insist on: encouraging the pupils to study objects repugnant to them must never be done, as I know that in many cases it is done, by discouraging them from studying subjects they like. Books on pedagogy do not give this phase of the subject the emphasis it deserves. The surest way I know of to disgust children with all study and to make a classroom as hideous as a nightmare, is to scold and ridicule them for following their God-given attraction to this or that group of studies. Scott was called a dunce because he didn't like the classics and was fond of history and stories; Gray was given to understand that he was not worth his salt because he detested mathematics and liked verse-writing; Thompson was reproved by his master because he found the simplicity of the Scriptures little to his taste and dabbled in poetry. These men and thousands like them, recall their school days with bitterness, because instead of finding in the teacher a guide and inspiration to better things, they found him an intellectual steam-hammer, striving to crush all in them that was destined to make them great.

BROTHER LEO.

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What reasons may be assigned for the motor training of children and for the manual training of older pupils.¹

Manual training cannot be neglected, if the whole child is to be educated. This is an accepted conclusion among educators, and one,

¹ Correspondence Course on the Psychology of Education, Lesson III, Q. 3.

too, which has been established beyond a doubt both by argument and experiment. A general education in this line will have an important bearing on the pupil's future vocation and on his success in life. Mind and hand are trained together, and there is thus begun a connecting link between the world of thought and that of action. By its means energies which might have always remained latent are aroused, interested and held. Through it result or should result aesthetic products of handicraft which satisfy even the spiritual wants of mankind. Those things which please the sight, kindle the emotions and feed the soul, lift common life up from rudeness and barbarism. It also socializes school life, establishes bonds between it and the outside world and contains within itself the fundamental elements of all industry. It is needless to say that such training is the cause of sympathy between the home and the school and that the child's interest in the things of life easily becomes a great source of pleasure to the parents, for in the lines generally pursued in this kind of school work are expressed the needs of mankind, such as food, clothing, shelter, etc. In the school kitchen are learned lessons regarding hygiene and nutrition, and in the sewing-room lessons in care, thrift, economy and neatness.

Manual training stands for *physical* education and, at the same time, it gives opportunities for self-expression. Many persons have great success working in material when they could never feel at home with books. This training being both of hand and brain, the mind is also developed. In fact the hand is the great executive of the mind. Such practice removes awkwardness, puts one in sympathy with the working world, and affords the change from mental to physical employment which is so much needed in our present school curriculum. It also makes the whole education more practical, renders the body a more ready and delicate server of the mind and makes all arts artistic. In fact it dignifies manual labor and makes education *democratic* rather than *aristocratic*, and it attends to the *needs* of the *many* rather than to the *culture* of the *few*. If this branch were properly taught everywhere, the schools would no longer be blamed for increasing discontent and for merely cultivating capacity to feel wants, without providing means for satisfying them.

Manual training, then, also means *mind* training. It is the business of education to prepare a pupil to become a self-supporting citizen and this is done by means of training the hands to work with the mind, rather than by training the mind alone. Powers of thought expression are thus developed, the judgment is trained and executive powers called out while confidence is given in dealing with actual material. Such exercise also serves to illustrate much that is learned in science and mathematics.

We have considered the advantages resulting to body and mind from motor and manual training, but more important still are those afforded the soul.

In the reformatory and prisons even, this training plays an important part in the corrective discipline of these institutions. He whose nature impels him to destroy, is taught how to produce. The energy of nerve and muscle which might otherwise break out in unruly conduct, is directed into useful channels. Labor is always a cure for the many evils of which idleness is the mother. Every time a human being accomplishes a piece of work successfully, he has become more perfect. Thus a few more dollars a year expended in the kindergarten, or in manual training in the grammar schools, may prevent far greater prison expenses. Children coming from neglected homes may become family missionaries through such an education. If it be true that the adult can be educated into integrity, (and we have the example of the Elmira Reformatory as a proof of this) how much easier would it be to reform the child by such training. In case of the negro and Indian schools it has often been the only hope of the teacher. This was really the secret of the Mohammedans having greater success than the Christians formerly in their work among the pagans of Africa. An unused muscle is a moral infirmity, and every morbid nerve is an invitation to crime. Through manual training are also formed mental and moral habits of accuracy, precision and honesty. The pupil's mind is bent on the character of his work rather than on its worth in dollars and cents.

Manual and motor training are, therefore, efficient weapons in the hands of the reformer, the teacher and the missionary.

A DOMINICAN SISTER.

St. Clara College, Sinsinawa, Wis.

What services do habits render in the conduct of life by free will ?¹

While the lower animals are governed by instincts which they can no more change or control than they can change their anatomical characteristics, man is largely controlled by self-made habits which in their inception and in their development are subject to his will and which as they are good or evil prove a help or a hindrance to him.

Many authoritative writers agree that the great thing in all education is to make our nervous system our ally. From this it follows that an important part of the work of education consists in the firm establishment of right and useful habits and in the elimination of evil

¹ Psychology of Education, Lesson XV, Q. 3.

or of disadvantageous habits. Habits of will should be carefully cultivated as they constitute the foundation of character. Good habits implanted in early life, strengthened and developed through the exercise of a will that grows in strength and freedom with their growth,—such habits become at maturity man's most trusted servants. They are his safeguard in unguarded moments and his mainstay when great temptations try his soul. Speaking of their value Professor James says: "The man who has daily inured himself to habits of concentrated attention, energetic volition, and self-denial in unnecessary things will stand like a tower when things rock around him, and his softer fellow mortals are winnowed like chaff in the blast."

Professor Angell, convinced of the importance of the early formation of good habits, says: "To make the body, in which our habits are conserved, one's friend and ally and not one's enemy is an ideal which should be strenuously and intelligently held out to every young person. One never can say at what precise moment it may become literally impossible to shake off a bad habit. But we know with perfect certainty that our nervous tissues are storing up every day the results of our actions, and that the time is, therefore, sure to come when no amount of merely pious intention can redeem us from the penalty of our folly" (*Psychology*, p. 62). Exemplifications of this truth are so frequently met with in daily life that they need not be dwelt on here.

All those who are interested in the upbuilding of the child's character should make a careful study of the physical basis of consciousness and of the role which consciousness plays in the formation of habits and in this connection they should not fail to note the great importance of the presence in consciousness of appropriate feeling. Repetition of action or process at times produces a path or furrow on inanimate objects that is related to the object in question in a manner somewhat analogous to that in which habits are related to living organisms. In man the inherited pathways or even those newly formed in the nervous system could not be built up if consciousness did not take an active part. Thus a child entering upon his career in life, endowed with only a few co-ordinations such as reflex, instinctive and automatic activities, can make but little progress until his stock of inherited adjustments are reinforced by habits.

The first habits to appear in a child are based on inherited pathways the development of which belongs to the plastic period of life. These pathways are incipient means of adjustment which the individual receives from the race. They are marked out in the nervous system and contain great possibilities, but their final establishment as habits

depends on several things: the lessened resistance caused by the repeated passage of nerve currents; the accompanying affective states of consciousness, and the play of imitation and suggestion.

The progress of events in a child's life is marked by the following stages: consciousness appears and is occupied for a while in creating and in the establishing of quasi-reflexes, often called habits, it then disappears only to reappear in the role of a greater architect.

Without habits consciousness would be continually engaged in directing daily routine duties, such as walking, talking, etc., and thus all our time would be devoted to keeping alive. Aided by habits, however, the needed co-ordinations are made and consciousness is left free to attend to our mental, moral and social activities. Man is thus enabled to attain a high state of development.

Considering as we must the physical basis of habits and the importance of their early formation, we immediately realize their significance for morality. Every repetition of a nerve current over a pathway in the central nervous system, if accompanied by pleasurable feelings, deepens the channel until finally all resistance is removed and as a result given stimuli cannot do otherwise than produce the appropriate reactions which are good or evil as the nature of the case may be. If the habits thus firmly imbedded in the nervous system are evil, they are likely to be permanent and the consequence to the victim, thus chained in a bondage too strong to be broken by a mere penitential attitude, are far from desirable, to himself, while society suffers from the evil engendered by his influence and example. On the other hand, if good, the benefits of deeply imbedded habits to the individual and to society are beyond measure.

Many people on reaching maturity find that they are not fitted for the positions in the social or in the business world which they wish to hold: they are awkward, unskillful, without accuracy, reliability or stability,—in short, they do not fit. Then, not enjoying what is aptly called "getting knocked around in the world," and, seeing desirable places filled by their better educated fellow men, they decide upon a course of action in order to build up the necessary adjustments and to get on a level with their surroundings. Although the proper time for this work is past, and they have a difficult task before them, but it is not an impossible one. If they pursue their object resolutely and unremittingly, they will be successful. Here *will* is the chief factor. It is aided by the stimulus of something in view to be gained which is a strong support in weak moments. Ideas contrary to the habit under cultivation must be kept out of the mind; repetition here is valuable. The beginning is the critical time; no exception may be tolerated

until the habit has become an organic memory. By so doing some of the evil caused by defective education in early life may be remedied.

SR. M. GENEROSE, O. M. C.

Sacred Heart School, South Kankanna, Wis.

What has been the attitude of the Church towards the training of teachers ?¹

The first teachers of the Church were most carefully trained by Our Divine Lord. Realizing the import of the divine commission, the apostles and disciples gathered about them students whom they "familiarily instructed." Thus the first work in the training of teachers was peculiarly an individual personal training. The work of St. John and St. Paul may be cited as an illustration of this phase in the history of education. There can be no doubt of the thoroughness of the training nor of the efficiency acquired, for the results are abundant proof.

With the spread of Christianity came the conflict with heathen culture and consequent needs on the part of the Church. But at all times, owing to the prayer and the promise of her Founder, the Church meets the needs of the hour. In this instance, the catechetical schools, having for one specific object the training of teachers, arose. In these were studied not only Christian philosophy and science, but also pagan beliefs, systems and philosophies. Thus the teachers acquire the ability to solve scientifically the problems before them. An especial care was exercised in selecting subjects for this training; those who had a "peculiar fitness to guide and instruct others" were chosen. How well the work was done is abundantly proved by the history of the famous catechetical schools established at well known centers of learning, such as Alexandria, Caesarea and Rome, and by a large number of equally famous teachers whose achievements glorify the work of the early Church.

Episcopal schools, in which the clergy were trained under the immediate supervision of the bishop, were found in all parts of the Christian world and at all times in the Church.

With the coming of monasticism in the early fourth century, the training of teachers became somewhat more systematic. This is especially true of monasticism under the influence of the rule of St. Benedict. With the exception of the work done by the Irish monks, the education of Europe was controlled, during the period from the

¹ Shields' Correspondence Course in the Psychology of Education, Lesson I, Q. 1.

sixth to the ninth century inclusive, by the Benedictines and educational thought was largely moulded by their methods.

All teaching orders of religion gave, and are today giving their subjects a very careful preparation for the work of teaching. The training of teachers has employed and still employs the best minds and the earnest activities of religious leaders. The Dominican order may be cited as an illustration of the interest manifested in regard to the training of teachers. The ultimate aim is broad scholastic knowledge combined with intelligent, skillful method. The two years' novitiate is given to regular systematic study; then follows a two years' course entitled "*Studium Naturalium*," giving a knowledge of the sciences of the day; next a three years' course in the "*Studium Theologiae*," imparting the knowledge and mental power that result from the study of philosophy. The work would be scientific and scholarly. In addition to these courses the Dominicans maintained schools to which their more gifted members were sent. These schools, "*Studia Solemnia*," point to the present-day idea of special training in chosen subjects and departments of study. Further, teachers of long experience found opportunities for greater culture, for enriching their knowledge by pursuing advanced courses and for research work in the "*Studia Generalia*." Only teachers of experience were in the "*Studia Generalia*." It is safe to infer that much would be done by a mature student both to systematize and advance the scientific expression of the work of the teacher. It is certainly evident that these teachers set a high value upon training and that they felt the necessity of continuous study to increase their usefulness as scholars and religious teachers.

Education owes much, too, to the Jesuits, who elaborated with extreme care a distinct system. Their teaching body was excellently trained, disciplinary in method, scientific in principle and earnestly devoted to the cause of education.

Still another illustration is to be found in the order of the Christian Brothers. To De La Salle and his co-workers history credits many of the ideas so prominent in education today. The work of De La Salle differs from that of the monastic orders in that his efforts were directed in a large measure towards fitting secular teachers for the work, and in that sense it reaches the masses in another way. Under his direction the Brothers studied zealously for their especial work, gaining for themselves a reputation as educators which is worthy, indeed, and which the Brothers maintain at the present day. Perhaps no higher tribute in praise of their work could be given than the demand from the east and the west, the north and the south for the Brothers to take up the work in these sections. And is not this very demand a proof of their

ability as educators, and a proof of training? Realizing the importance of this training for teachers, De La Salle founded the first normal school at Rheims, in 1685. The success of this called for others, which were established in various cities of France and Germany. De La Salle understood also the value of experience as part of a teacher's equipment, and so organized in connection with the normal schools, model or practice schools, in which theories could be tested and principles of education be thoroughly mastered through practice in teaching, under careful supervision.

Manual training found an important place in the scheme of education. The idea was not new, for it had been successfully used by St. Basil and others in the fourth century and seems to have been a clearly defined tendency in all monastic education, whether as a part of the training of subjects for the religious life or seculars who came to the cloistral schools. But De La Salle gave technical education, perhaps, a fuller and more practical expression. Then, too, the economy of gradation and "simultaneous teaching" was demonstrated by him, and given a place in the work of education.

The work of the Dominicans, Jesuits and Christian Brothers may be regarded as typical of the work of religious orders in general. All these orders received the approbation of the Church. In the very approval of the purposes for which the religious orders were founded and in the subsequent approbations of their labors, the Church clearly shows a most favorable attitude towards the training of teachers.

With succeeding ages came varying ideals of the meaning of education. The Christian Church holds constantly to the thought of her mission. "To advance the kingdom of God on earth." This she does in an especial manner through her teachers, whom she honors by special blessings and other signs of her approval.

But aside from the approbation of religious orders having for their special purpose the work of teaching, the meeting of the demands made by the various schools founded under the patronage of the Church for teachers would be a proof of the zeal of the Church in regard to the training of teachers. The history of this phase of zeal alone furnishes material for a lengthy discussion. Every need has been ministered to by the Church in the variety of schools founded or encouraged by her. In the very variety is to be seen the wisdom of the Church and the realization of promise. Catechetical schools trained teachers to solve the problem of Christianizing a pagan world; cloistral schools diffused learning among the masses, preserved letters, and prepared for the work of higher education. Even in the period of history known as the "Dark Ages" but not truly so called, there was well-directed preparation of

teachers. Higher education as a special field in education came with the rise of the universities under the fostering care of the Church. The universities, too, while broad in scope and culture, tended somewhat towards specialization; e. g., at Salerno medicine was emphasized; Bologna gave prominence to law, and Paris regarded theology as the basis of work. Paris was certainly the most influential and the results of her work were far-reaching. Schools of all kinds, from the simple parochial school to the university, schools of general character, for special and professional education, and even schools for defective classes show the zeal of the Church; for where she finds a need she tries to meet it.

In the case of the universities the needs were mutual. The universities needed the approval of the Holy See, the Church, the assistance of the universities. The universities needed the express approbation of the Holy See for protection and for the recognition of the validity of degrees conferred by the universities. Without the sanction of Rome the universities could not thrive. The interest of the Church with reference to the training of teachers was shown in the degrees conferred. The degree "Magister" or "Doctor" was conferred on those who had completed a course designed to fit them for the work of teaching and who had demonstrated their ability by actual practice. Further, the Popes encouraged special training by the recognition of a federation of teachers in 1209; by protection against the tyranny of the chancellor in directing that the chancellor could not refuse a license to teach to one who had been adjudged worthy of such a degree by the council of masters or faculty; that he could not exercise his power of excommunication without the concurrence of the Holy See; also in granting the privilege of the use of the seal (1246); and again and again in honors accorded to teachers.

The universities became, under the direction of the Church, centers in which were associated the best thought of the age, and from which radiated a powerful and far-reaching educational force. Famous scholars went out from these, especially from Paris, to found in the various countries schools in which was exemplified the value of thorough training. As a proof of the very favorable attitude of the Church toward the training of teachers the names of a few of her great teachers may be given: Clement and Origen, St. Basil and St. Benedict, Venerable Bede, Alcuin, John Scotus Eriugena, William of Champeaux, Lanfranc are but a few of the students, teachers and organizers of the work of education.

With the different ages there have been somewhat different ideals, causing emphasis to be put upon a specific phase. The scientific basis of training, while not at all times receiving the stress given it in our day, was by no means neglected. The study of methods and principles

is clearly and continuously traceable in the work of all teachers and schools. All have been earnestly seeking to do the work in the best way. Guiding principles are not only suggested but clearly stated.

The thought of the Church has been and is to-day expressed in the completeness of the education she expects to give. Her teachers must be trained well to accomplish the work. "Mankind freed by truth must be preserved by truth. Towards the accomplishment of this purpose bishops bestowed their care and labors; towards this councils make laws and decrees; this is the subject and daily care of pontiffs."

The pontificate of Leo XIII summarizes the thought of the Church in this matter. All phases of education were studied by him and the results of his study were given to the world in vigilant personal care over seminaries, in the founding and encouraging of schools, in scholarly encyclicals on education in the broadest sense, and in his sublime conception of the Church as the teacher of mankind.

THE NOVITIATE.

St. Joseph's Academy, St. Paul, Minn.

Trace in detail the channels through which discoveries in pure science reach and modify the work of primary and intermediate education.¹

Coeval with the history of the race, has been man's desire to achieve a lasting purpose by learning to do things and to transmit this knowledge to posterity. These attempts at establishing rules of art were of necessity crude, as may be seen from the existing handicrafts of earlier civilization; but they were handed down from generation to generation—a precious inheritance, growing and developing here and there, under the occasional touch of individual genius until in the life-history of the race, we come to the epoch of nation-makers. In this period, the fine arts became as important as the art of warfare had formerly been; and man looked for the real development of the State to be accomplished best, not through force of arms, but in the perfect development of the individual citizen. This turned his attention to things of the mind, to ethics, to all that makes for general culture, and herein we see the beginnings of the history of education.

Each generation became in turn the possessor of the accumulated knowledge of the past, striving at the same time to widen its horizon, to take a broader outlook, and to adjust its methods to present needs. The science of education was thus slowly evolved but made little progress until the forging ahead of the physical sciences, due to our changed con-

¹Shields' Correspondence Course in the Psychology of Education, L. iv, Q. 2.

ditions, during the latter half of the nineteenth century created an investigating turn of mind that is never satisfied with taking things as they are found, but must needs go back to the primal cause. This is not effected by analysis but by synthesis. It is not a mere tearing away the externals to get at the root, but rather a natural upbuilding or growth of a vital fact. The process is the same whether it be a rose-seed or a life-cell, a cosmos or an eternal truth, that claims our interest. We start with the germ, follow its developmental phases, its structural unity, its varied relations, thus gaining a symmetrical view of the whole from the unit-cell to the unit plant or animal, system or dogma.

These laboratory methods completely revolutionized our modern educational system. The old idea that a teacher, like a poet, is born—no longer obtains; the last word on the subject is that he *must be made*. He too is the product of our laboratories. Science has decreed—and there is no gainsaying her—that it is not enough for a teacher to have natural aptitude or supernatural motive; a personal love for the work or an all-absorbing enthusiasm. He must be trained. If he possesses these qualities, it is well; but they alone will never take the place of scientific training.

Modern pedagogy demands much from the teacher and to meet this constantly growing demand is the *raison d'être* of our training schools and normal colleges. The child in the primary and grammar grades today does not have to repeat, in detail, the development phase of the human race along educational lines; he comes at once into his full inheritance; he has at hand the latest results of the investigator; the last piece of finished laboratory work is his, inasmuch as it guides his teacher in treating the child-mind. The trained teacher stands between him and the past, interpreting it in the light of the present. The accumulated wisdom of the ages is the child's; the sciences have few secrets that he cannot wrench from them through persistent inquiry; the arts have no beauty that will not spring into life at the sure touch of a capable hand. Eye and ear, hand and mind, are all equally developed in the perfect man. This is the ideal—the educational ideal—to-day, and we can plainly trace its origin to the recent investigations in research work.

A stream can rise no higher than its source; nor can its waters be purer than the initial spring—although they gather force and strength, power and volume, on their long journey to the sea. The teacher's daily work will rise no higher than the ideal which he has formed during his days of probation in the training school, although he may adjust his point of view to meet the requirements demanded by the latest psychological developments in our university laboratories, and at the same time, strengthen his position in the class room by perfecting his art through

daily experience. The importance of the normal school system can scarcely be overestimated in these days of physical research and discoveries in pure science. Such schools draw their faculties from the best universities where they have been trained in methods, while their students are the future grade and high school teachers. In this peculiar relation, the normal schools form a connecting link between the universities and the grade schools, and are thus enabled to transmit the message received from the specialists in the one to the pupils in the other by perfecting the teacher's art and formulating a future working plan based upon these discoveries.

Reference is here made to the ideal normal school. Unfortunately, there is another kind where instructors who are unchanging in their methods, who adhere painfully to old traditions, who have long since outlived their usefulness by isolating themselves from the great educational movements, are nevertheless placed in charge of our future teachers. Such directors of the mental life and growth of young aspirants stifle every new thought, kill outright every effort at originality. Their enthusiasm died an early death, easily traced to mental starvation; they have not kept in touch with the latest developments along educational lines; they continue to teach the theories and methods in vogue when they themselves were under normal school instruction—perhaps a generation or two ago. There might be no evil results in pursuing such a course in law or in theology; but in pedagogy, where even fundamental principles undergo a complete revolution in a few years, the injury done by such a system is incalculable.

Those preparing for the position of teacher should be under the direction of specialists, the product of our best university training; men keenly alive to the great importance of the noble work entrusted to them; steeped, as it were, in the new methods of investigation; men fully aware of the possibilities of the science and art of education in the school room; sympathetic to the struggle in every true teacher's soul between the ideal and the real conditions that hold in modern school life; men realizing fully the power in a school or in a community of even one live teacher thoroughly prepared for scientific work. Granted, then, that the ideal teacher, thus equipped, presents himself in the class room; is his past training all that is necessary to cope effectually with the problems of school life? Is it a sufficient guarantee of success? Will it carry him on by its own momentum? Will not his daily experience, his actual contact with his pupils, at times, seem to offset all his well-conned theories? Because he has received a teacher's certificate or a degree in pedagogy, is there nothing more to learn? Have the investigations in pure science ceased? Only too well does the average teacher know the

difficulty of keeping up with the times. To obviate this he attends lectures and special courses, teachers' institutes and summer schools. Through these he comes in contact, yearly at least, with university professors; he receives new life and fresh courage; he goes back to the grind of the class room with a view-point that changes his perspective; he has a clearer vision and a firmer hold.

The university in this way continues the scientific training of the teacher even after he has passed the experimental stage and has acquired experience. This is as it should be. The ordinary teacher engaged in class work has little or no time for research work in psychology—useful and interesting as these discoveries may be. The specialist, on the contrary, is lifted above the confining atmosphere of the school room, treats its problems in the abstract, substitutes the mathematical for the personal equation; and so, from his clear heights, he can direct the teacher—coming down to him at times with a new-born message of truth and beauty and light.

Since the present day conditions change rapidly, and in consequence, only that school which adapts itself readily to the change is considered successful, the teacher must be on the alert to keep abreast of the times and fully measure up with the constantly shifting standards. Much is learned, not only from the careful laboratory work in the universities, but also from the men and women in the homes and in the streets, in the banks and in the marts, in the fields and on the farms, in the shipping districts and in the shopping districts, in the court and in the church, since these create the demand and consequently regulate the supply and quality of labor whether of the hand or of the brain. If the school is to fit its Alumni to take their places in the world, it must recognize what the business world needs and so train its men and women efficiently. Scientific training goes a long way, and the man who can *do* things is sure to succeed. The psychologists were the first to advance this theory that the child learns by doing, and since then the trend of modern education has passed over into the dynamic.

Lastly, all these vitalizing changes have to be recorded in a permanent form and so a vast storehouse of pedagogical literature has been created. This serves admirably to keep the teacher posted on all the new discoveries in pure science; to make him familiar with the lives and works of the leaders in the new movement along educational lines; to arouse interest in his work; to suggest to him various plans by which he may get better results from his pupils. In fact, by this means alone, he might be said to continue a post-graduate course in pedagogy.

SISTER ANTONINE.

HOLY CROSS ACADEMY, WASHINGTON, D. C.

Query: The conviction grows upon me that the work of the memory is undervalued in the general tenor of your lessons. This is no doubt attributable to some defective appreciation of your meaning. Later on, I fancy, you will give us a paper on that question, to define its place in the work of mental growth.

In primary and grammar grades, teachers must have some definite and expeditious way of testing, day by day, the degree of work done by their pupils. Memorizing is a very convenient test. Besides, it must be borne in mind that these grades embrace the acquisitional period of school life. Languages, the facts of history, the catechism, literary selections, etc., are learned in these two grades mostly. Little or nothing can be done in the higher grades of the high school with pupils that have no acquired facts ready for co-ordination. I fully agree with you that nothing should be mentioned which is not well understood, yet the fact remains in that children learn much matter which they assimilate later in life.

BROTHER FABRICIAN.

St. Mary's College, Oakland, Cal.

The differences which appear to exist between our points of view are probably due in large measure to the different meaning which we attach to the word memory. The subject does deserve, as you say, a special treatment, but I am not sure that I shall be able to make room for a special lesson on this subject in the present course.

No truth is ever completely ours until it is assimilated. While it remains in the memory as such it is only on the way towards becoming a vital part of the mind's growth. I hope to show in a very concrete way in my course on the teaching of Christian Doctrine, which I trust I shall be able to get under way in the near future, that the subject matter of the catechism can be presented, even to very young children, in such a manner as to facilitate assimilation by them. I do not believe that carrying matter for a long time as a memory load is advantageous to the growing mind. In this respect the words of the Master occur to me, "I have many things to say to you but you cannot bear them now," which seem to me to be equivalent in many respects to that other oft-quoted statement "Milk for babes and meat for men." In a word, memory discharges its chief function, if not its sole function, by holding for a brief time various elements which are to be combined as soon as possible by the mind and lifted up into the unity of its own structure.

As to memorizing being a convenient test of the daily work of the pupils; yes, I grant it is a convenient test of the retentiveness of mem-

ory, but it is hardly a test of mental assimilation, which I take to be the goal of every true teacher's ambition. For instance, if I had taught a class in geometry that a line dividing the sides of a triangle proportionately is parallel to its base, I should not, a few days later, test his memory by having the pupils give back to me the demonstration they had learned, but I should endeavor to find out whether they had assimilated the truth in question by ascertaining whether it had become functional. This I would do by giving them some other problems, the ability to work out the solution of which would depend on their knowledge of the previous problem. Such for instance as "if you join the centres of the adjacent sides of a quadrilateral you will have an inscribed parallelogram." If the previous problem has been understood the pupils will find in this new problem only a four-fold repetition of the problem which they have already mastered.

But, as you have said, the proper function of memory and the method of its cultivation are subjects of too great importance to be handled in a brief space. You say truly that little or nothing can be done in the higher grades of the high school with pupils who have no acquired facts ready for co-ordination. Only I should modify the statement so that it would read, "with pupils who have no facts *already* co-ordinated." You seem to be of one mind with me when you add: "I fully agree with you that nothing should be mentioned which is not well understood." I also admit the truth of the latter part of your sentence, "yet the fact remains in practice that children learn much matter which they assimilate later in life." "'Tis true, 'tis pity 'tis true." It is as clear and convincing a piece of evidence as one could well desire of the imperfection of our present method. But, as I have said above, I will deal with this subject in a very concrete way in the correspondence course on the teaching of Christian Doctrine, for in the teaching of catechism more than in the teaching of any other subject we compel the children to memorize much matter that they do not understand at the time and that they will not understand for years to come.

BOOK REVIEWS.

A Living Wage: its Ethical and Economic Aspects. By the Rev. John Augustine Ryan, S. T. L., of the Archdiocese of St. Paul. New York : The Macmillan Company.

At the end of last May, Dr. Ryan submitted to the Catholic University of America, as a thesis for the Doctorate, a work entitled "The Living Wage: Its Ethical and Economic Aspects." The subject, as is evident, is a very vital one as well as practical. It is treated in a learned, scientific manner, with completeness and precision. The economic data made use of are based upon most comprehensive and recent statistics. The ethical considerations are studied even to their first principles and fundamental laws. His exposition is always clear and even in so complex a problem one finds no difficulty in following the different steps of the author. One feels that Dr. Ryan is master of his subject under all its aspects and that throughout his book he has studied the problem with something more than his intelligence, with his whole soul—the soul of a priest conscious that he is treating a question which interests human life and imposes obligations.

After a short historical introduction of the question, Dr. Ryan studies the basis, the nature and the content of the right to a living wage. This right of the laborer is based upon his very nature, upon his personal dignity. From the very fact that he is a man, the laborer has a right to life and consequently to the means sufficient to exercise that right. In actual social conditions, these means depend upon labor and the wages of the laborer. Any man, therefore, working in a normal manner has a strict right to a wage sufficient to preserve his life; a reasonable and human life in which all his faculties may have a normal and harmonious development; a right therefore to a wage which procures for him a decent livelihood.

On the other hand, from his nature, man is a social being—his life is complete only when it is associated with the lives of other men. Under ordinary conditions, man cannot develop normally without family relations. Family life is not an addition to his life, it is a part, a complement of it. Here the question is put, the question which has divided economists and moralists, and has been discussed at length in these latter times, especially among Catholics: has man a strict right to a wage which assures not only his own personal subsistence, but also that of his family. Evidently all Catholic moralists admit that there must be for the family some means of living and of living in a decent manner, and most of them

also admit that this family subsistence must be provided by reason of, and in connection with the wages of the head of the family. The point in question, then, is to know whether this connection is one of justice or one of charity. Has a workman a strict right to a wage which permits him to procure not only his personal subsistence, but also that of his family?

Dr. Ryan, adopting the conclusion of Abbé Pottier and other Catholic Sociologists, does not hesitate to affirm the following opinion: Every man having a right to human development, and family life being ordinarily a necessary part of human development, his work and consequently his wage, the normal means of his subsistence, must in strict justice provide for his family life as well as his personal life. And, taking as criterion the average number of children in a family, he concludes that the laborer's wages must be sufficient to support a family of four or five children. Basing his conclusions upon statistics, Dr. Ryan concludes that in the cities of America the just and normal wage will never fall below \$600.

Reviewing the actual conditions of economic life in America, he shows that a considerable number of workmen are underpaid, this situation being due in part to diverse economic elements—monopoly, introduction of machinery, etc.—and not to a lack of industrial resources. In connection with the problem of the distribution of wealth, the author examines the forces that regulate prices, sale, profits, interest, wages.

Finally on the subject of obligations corresponding to the right of the laborer, Dr. Ryan maintains that it belongs, first of all, to the employer to pay a living wage, since he principally profits by the work of the employee. Under this aspect the obligations of the loan-capitalist and of the land-owner are rather indirect. The laborer himself can help his cause by organization. It is finally the duty of the State to see that the workmen obtain a living wage and to compensate those workmen who do not get this wage.

In this statement, which we think accurate, of the author's principles, the main process of argumentation can easily be followed. In an article of this kind, however, we are unable to reproduce those cogent discussions of ethical principles which throughout the whole book hold the reader's attention. Still, in spite of all his clearness of presentation we do not believe that Dr. Ryan will convince all minds of his theory of a family wage, especially with the conclusion that, as a matter of strict justice, the wage must be paid entirely by the employer. This is no doubt the most important point in the whole discussion and the very point that will meet most controversy. A few difficulties that this theory does not seem to solve completely will be mentioned. First let us

examine briefly his theory of a personal living wage, as his theory of a family wage is but a logical consequence of this theory.

Dr. Ryan bases the right of the working man to a personal living wage not on the ground of social advantages, nor on the economic value of the work done, not even on the "common estimate" of what constitutes a just price for work, but on the personal dignity of the laborer as a man who has the natural right to possess the necessary requisites for a decent existence.

With Dr. Ryan we admit that in the work of man, his personal dignity is a most essential factor. There shall never be too much protest against the theories of the liberal school which sees in the work of the employee nothing more than an economic utility, like the work of a mere machine. His work is, above all, a human effort, in which his personality has a share. With his work the laborer gives, so to speak, his whole life, his intellectual and moral as well as his physical forces to the service of his employer. Hence strict justice demands that the remuneration should be adequate to the effort; that is, it should be sufficient for the support and betterment of his human personality. We believe, however, that the economic value of the work produced is also an essential element which has to be considered in the fixation of the wage. We must not forget that in the question of wage two parties are interested, the employer and the employee. For the employee the wage is a necessary means of support and progress, and as such must under normal conditions procure for him the necessary requisites of a decent livelihood. For the employer it is a means of production and is supposed to give him some economic advantage. It is in securing these advantages for the employer that we find some difficulty in the position taken by Dr. Ryan.

To our mind the proportion between the work produced and the wage given depends on two regulating factors—the decent support of the laborer as the ultimate regulating element, since work is precisely the natural means for man to procure this support, and secondly, the economic value of the work as the proximate regulating element. Evidently these two elements, though distinct, can never be separated; the economic value of the laborer's work is always the economic value of human work. Therefore the wages of the laborer in normal conditions can never be lower than the requisites a decent livelihood demands. Here we find the argument of Dr. Ryan clear and decisive. But if we suppose this condition fulfilled, it seems that the consideration of the personal dignity of the laborer only is insufficient to determine a fixation of wage and a recourse to the economic value becomes necessary and is demanded by the nature of the contract itself. What will determine,

for instance, the degree and increase in wages? The needs and development of the laborer? They may remain the same, and let us suppose that the needs of two laborers are equal and the work of one much more valuable than the other, will the wage, in that case, be the same? Will the personal effort or ability of the laborer determine the increase in wages? These elements must in justice be considered, but how can they be measured except by the economic value of the work produced? And how could the employer be obliged in justice to measure the effort and ability of the workman but by the advantages which result to him from them? We do not see, therefore, in the fixation of a just wage that it would be possible to leave aside or even not to consider as essential the element of the economic value of the labor performed; an economic value which would have to be appreciated by both employer and employee.

The personal dignity and the essential needs of the laborer being considered as the only, or at least, the fundamental and immediate law or basis of this strict right to a living wage, it is very natural to conclude that this living wage must be in strict justice a family wage, since family life is an element and an essential need for the natural development of human life. Such also is the conclusion of Dr. Ryan, who maintains that every adult laborer in normal conditions, whether he intends to marry or not, has a strict right to a wage sufficient for the support of a family consisting of his wife and four or five children—this number representing the average size of the laborer's family.

This same opinion has been defended by many prominent Catholic Sociologists, especially by Abbé Pottier in his treatise "*De Jure et Justitia*" and by Verhaegen in his "*Le Minimum de Salaire*."

We admit that the head of a family as such, has by his work a natural right to the support of his family. On this special point the reasoning of Dr. Ryan is convincing. Now, if the head of a family has by the very fact that he is a head of a family, a natural right to the support of his family, it seems logical to conclude that the wage received must be proportionate to the size of the family in each particular case. But Dr. Ryan with other defenders of a family wage avoids the practical difficulties involved in such a conclusion by having recourse to the theory of the "average family." Rights, he says, have to be interpreted according to the average conditions of human life. We confess that we are by no means satisfied with this solution. It seems that there is here a confusion between "average" and "normal" conditions, which is dangerous. The rights of the head of the family, as such, are directly determined by the very conditions of his own family, as long as these conditions are normal; and these normal conditions in the question of the number of children are in no way determined by the average. We

do not, indeed, deny the practical difficulties of such a conclusion in our present social organization; but we must remember that the social organization must not suppress or weaken any natural right, but rather it should be adapted, as prudently and advantageously as possible, to the exercise of these natural rights.

This difficulty, however, is only a secondary one. The fundamental question is whether the wage necessary for the laborer to support his family, to which he has certainly a natural right, is due to him from the employer and by way of strict commutative justice. Dr. Ryan's answer is affirmative, and is logically so for anybody who maintains that the immediate basis of the salary rests on the needs of the laborer. But, we must remember that the wage contract is effected between both the laborer and the employer; that its immediate object is a certain amount of work to be produced by the laborer for the employer. As we have already said, this work, being on the part of the laborer an exercise, in which his personality plays a part, and, being for him the natural means of his human development, it is never adequately rewarded by the employer unless the wage paid is at least sufficient to preserve and develop this human personality; it seems, however, that strict commutative justice is respected when the wage paid is proportionate to the economic value of the work and this economic value is adequate to the personal efforts and needs of the laborer.

It is true that the laborer can be and ordinarily is, or is destined to be, head of a family. In these circumstances he has the natural duty and right to provide, by means of his labor, for the necessary support of his family. Let us remark, however, that there is a difference between the natural duty of man to preserve and develop his life—which is imposed directly on every individual, and the natural duty of raising a family which is imposed on men taken in general and only indirectly on every individual. Anyhow, when he has founded a family, every man has the duty as well as the right to support it decently. But, it is evident that his work as the immediate object of the wage-contract between laborer and employer, is in no way affected by that circumstance. As an individual or as head of a family, the laborer produces the same amount of work; how then could the employer as such be obliged in strict justice to take into account a condition which is of no advantage to him? It is true that we cannot separate in man the individual from the head of the family; but it is evident that the contract has been made between the employer and the laborer considered primarily as a person able to furnish a certain amount of work for which he will receive a wage adequate to its value and to his needs as a laborer.

Yet we would maintain, as already said, that the laborer as head of a family has a natural right and duty to support his family decently;

that his work is the natural means for him to obtain this decent support; that his wage therefore must be a decent family wage. But this right to a family wage is not based on the work-contract between the employer as such and the laborer as such. It is based on the relations which exist between the laborer as a member of society, as a member who fulfills the duty of head of a family, on the one side; and on the other side the employer, as another member of the same society, a member, who by his position in the social organization, is the chief agent relatively to his employees, of the support that society is bound to procure to each one of its members, according to their place and part in its organization.

In this case the family wage would be a natural right of the laborer; it would have to be paid by the employer. But, as family wage, it would be neither an object of commutative justice nor an object of charity, but an object of social justice. It is the end of any society to order its organization in such a manner as to realize the situation which enables the laborer to exercise all his natural rights and the employer to fulfill all his duties.

As we have already said, it has not been our intention to offer objections, and much less another theory, to the principles and conclusions of Dr. Ryan, but rather to make known some difficulties Dr. Ryan's argument does not seem to meet. It would be remarkable to find a theory entirely satisfactory in such a complex problem. We consider Dr. Ryan's book to be a model of the deep and up-to-date treatment which should be applied to the diverse moral and social problems of the day. And we do not hesitate to say that his work is one of the best on the social problem of the living wage that has appeared in recent times.

HOLY CROSS COLLEGE.

GEORGE M. SAUVAGE.

The Ghost in Hamlet and other Essays in Comparative Literature. By Maurice Francis Egan, LL. D. Chicago : McClurg, 1906. Pp. 325. Price \$1.00.

Within the last quarter of a century the comparative study of literature has attained a place of special prominence in the literary world. Since the publication of Posnett's "Comparative Literature," in 1886, this subject has attracted a constantly increasing degree of attention. And the work thus far done has opened up new fields of investigation and has brought into closer harmony two departments of study which had long been considered mutually exclusive—Literature and Science. The present volume by Dr. Egan is an excellent illustration of the scientific treatment of literature. It is made up of ten essays: *The Ghost in Hamlet*; *Some Phases of Shakespearean Interpretation*; *Some Pedagogical Uses of Shakespeare*; *Lyrism in Shakespeare's Comedies*;

The Puzzle of Hamlet; The Greatest of Shakespeare's Contemporaries; Imitators of Shakespeare; The Comparative Method in Literature; A Definition of Literature; The Ebb and Flow of Romance.

It will be observed that seven of these essays deal with subjects relating to the great English dramatist of the sixteenth century; one, the last, with the origin and varying manifestations of a single literary movement to which has been given the name of Romanticism; and two with the broader topics of the definition of literature and the method by which it may be most profitably studied. These last two essays are specially important as presenting the author's view-point. For this reason they might, perhaps, more properly be placed at the beginning of the volume. The aim of the first is to find "a working definition of literature." And here Dr. Egan points out very clearly the difficulties of prescribing the limits of a field so vast and in which so many influences are at work. "Literature is so closely the expression of life and the changing conditions of life that we can hardly limit it except by life itself." And having called attention to grave defects in some widely accepted definitions he adds: "I am not sure that the big word literature can be defined at all—I am not certain that the great and ever-changing subject it stands for will ever be rigidly described. But it seems to me that today literature is the expression in writing of thought, experience, observation, emotion, mood, knowledge personally expressed." "The Comparative Method in Literature" is a clear exposition of just what the title indicates. And the whole book is an example of the application of this method.

One fundamental principle runs throughout all these essays—the necessity of viewing any work of literature in its proper historical setting. In the seven essays dealing with Shakespearean subjects this principle is repeated in various forms and rigorously applied. A book is not the accidental product of an individual mind. It is the result of many factors—philosophical, religious, political, social and personal. "Every book has its pedigree; and the ancestors of books, like the ancestors of persons, cannot be uprooted from the soil in which they grew; they are of the climate, of the time."

Another idea constantly recurring in these pages, as it has appeared in one of Dr. Egan's earlier works entitled "Studies in Literature," is the close relationship that exists between literature and religion. A single quotation will illustrate the almost universal manifestation of this idea: "Life is the pulse of literature—literature marks the movements of the tendencies of life. . . . Life has always turned to God; and literature, echoing life, has always written the symbol of God. Life expressed by Aeschylus is far from the life that made Racine as he was;

life changing with Job is a far different life from the life that Faust loved; and yet from Caedmon to Milton, from Pindar's Odes to Wordsworth's 'Intimations of Immortality,' life turns to the First Cause. St. Augustine expresses His beauty; Dante His splendor and justice; and Longfellow, drawn by that chain which binds genius to Him, shows His halo on the brow of faithful womanhood."

The method of these essays is inductive rather than deductive. The examples drawn from literature are typical, and though, as a rule, not worked out in detail—for they are numerous—present the appearance not so much of mere examples in support of principles laid down, as of concrete illustrations of the method employed in arriving at these conclusions.

The author's name is in itself a sufficient guarantee of the clearness and purity of the style, while frequent delicate touches of humor lend added pleasure to the reading of every page. For the student of literature this little volume is full of valuable suggestions; for the casual reader it contains much knowledge that is interesting and useful.

JOHN J. O'BRIEN.

The History of England from the Earliest Times to the Norman Conquest. By Thomas Hodgkin, D. C. L., Litt. D. London, New York and Bombay: Longmans, Green & Co., 1906. Pp. 528, index and maps.

In the plan of the publishers this is the first volume of the series which is to comprise a new political history of England. In a previous number of the *BULLETIN* one installment was briefly noticed. Though the present work covers a familiar field, it makes not a few additions to our knowledge of early Britain. Its short chapter on the prehistoric foreworld is, of course, only tentative in character, and, from time to time, will be modified by further discoveries.

The account of Cæsar's invasions is supplemented by a scholarly note concerning his points of arrival and departure. On the obscure century following this event the industry of the numismatist and the archaeologist has even now shed considerable light, and the pick-axe and the spade will, it is hoped, compel that buried century ultimately to yield even more important secrets.

When, after the lapse of ninety-seven years, the curtain is once more lifted, we find the legions of Aulus Plautius engaged in the actual conquest of the island. From this date, A. D. 43, until 407, when the last of the legionaries turned his back upon Britain, the narrative is ample and interesting. Though the author does not deny that in the second century there were in the island converts to the new faith, and

though he believes that, as elsewhere in the empire, Christianity must by the next century have become the dominant religion in Britain, he dismisses as the fable of a later age the request of King Lucius for missionaries. Thus vanish from the page of history the familiar names of Fagan and Dervan. Even St. Alban appears to rest uneasily in his place.

Concerning the Anglo-Saxon conquest the time-honored authorities are severely interrogated. These yield but a somewhat sterile and disjointed narrative. The entertaining story of Vortigern and Rowena, with other parts of the relation of Nennius, are appraised as of no higher historical value than the tales of the Arabian Nights. From his researches the author has no assurance that even King Arthur "ever really was," but admits that his strong arm may have arrested at Mount Badon the West Saxon career of conquest. On this interesting subject the Chronicle, probably from motives of national vanity, is entirely silent.

In discussing the substitution of races the author asks the startling question, "Are the Englishmen of today pure Saxons and Angles or partly Celts?" From the movements of population then taking place on the continent the author *conjectures* that "there was an immense transference of Teutonic family life from the lands bordering on the Elbe to the banks of the Thames, the Humber and the Tyne." He does not, however, altogether agree with Freeman that at the end of the sixth century the Celtic inhabitants of eastern Britain were "as nearly extirpated as a nation can be." It is shown that physiological investigations do not confirm the hypothesis of Freeman, that it is not supported by the study of institutions, for non-Teutonic elements (Roman or Celtic) are embedded in the character of the Anglo-Saxon state, and even the slaughter at Anderida is not deemed conclusive. Finally the admission of the historian of the Norman Conquest that the Anglo-Saxon invaders would spare British women to be either wives or concubines is fatal to the popular notion that the Englishman of to-day is a pure-blooded Teuton. It might be added that if Dr. Hodgkin had looked a few generations beyond the scope of his own work, he would have taken note of the later infusion of French blood, and have emphasized the undoubted fact that all the followers of William were not Normans. Indeed, in another connection he notices that at Hastings the Normans were ranged in the centre, the Bretons on the left and the Frenchmen on the right. In concluding his interesting discussion the author says: "When we thus review the circumstances of the Saxon conquest, and especially when we remember the immense influx of Celtic blood which we have received in later centuries from the Gael and the Erse folk, we may

perhaps conclude that we should accept and glory in the term Anglo-Celt rather than Anglo-Saxon, as the fitting designation of our race."

Another opinion long entertained, and in the provincial parts of the English-speaking world still cherished, is that the development of the sentiment of national unity is to be ascribed to political characteristics exclusively Anglo-Saxon. This author, however, holds that the bonds of union were "the influence of the national Christian Church and the necessity of self-defense against the Scandinavian invaders." The mere possibility of such a thing will be a severe shock to the traditional opinions arrayed in scientific garb by Professor Burgess, who recommended the disfranchisement of the non-Teutonic elements in our population.

The section which discusses Celtic Christianity, so far as it affected Britain, and the three great churchmen, Wilfrid, Theodore and Cuthbert, is ample and interesting. In balancing the advantages and disadvantages of Roman Christianity the author agrees in substance with Green.

Of the *dooms* of Ethelbert there is an instructive account; this subject is more fully developed in discussing the legislation of King Ine and his illustrious descendant Alfred. The author notices also the familiar fact that Roman missionaries first taught the Anglo-Saxons to commit their laws to writing. The notes upon Anglo-Saxon money will be found of value to the student. For the reader of political history the account of Bede, Caedmon and Cynewulf is sufficiently complete.

There is no attempt to disparage either the achievements or the character of St. Dunstan; indeed, the author unqualifiedly states that for twenty-eight years the great abbot ruled the Church of England with "eminent wisdom and success." It is admitted that the churchman's energies were felt in a wider field, but it is justly observed that if his biographers had curtailed somewhat their description of the miracles which they ascribe to him, and had told more concerning those political questions which his genius had influenced, the Saint's present reputation for statesmanship would be even greater than it is.

Those chapters which discuss the era of the boy-kings and the establishment of the Danish line are presented in a manner at once impartial and interesting. There is an admirable summary of Anglo-Saxon institutions as they existed at the time of the Norman conquest. The author's account of that event does not differ greatly from the familiar description by previous historians. An appendix devotes a few pages to a critical estimate of the principal authorities upon which the work is based. There can be no doubt that the present volume is a valuable contribution to the political history of England.

CHARLES H. MCCARTHY.

The Principles of Christianity. By the Rev. A. B. Sharpe, M. A.
London and Edinburgh: Sands and Company; St. Louis, Mo.:
B. Herder. \$1.00.

This is the first of a series of Expository Essays in Christian Philosophy, edited by the Rev. Francis Aveling, D. D., and designed to cover the rational ground-work of the Christian religion. If the book before us is a fair sample of the series as a whole, the succeeding volumes will undoubtedly meet with a warm welcome from all who are interested in popular Christian Apologetics. The work, in fact, is not merely expository, but largely apologetic, and this, in our opinion, adds greatly to its value and timeliness. How small is the number, even of educated Catholics, who hold a philosophic conception of the truths that form the object of their faith. How rare to find a lay Catholic who is properly equipped to defend the fundamental principles of his religion. There is no doubt that a great deal of practical apostasy is due to ignorance of religious principles. Hence the crying need of just such works as the one under consideration.

Father Sharpe's treatment of his subject-matter conforms admirably to the purpose set forth by the projectors of the series, to make the appeal throughout to common sense and philosophic thought. Within these limits he makes out a very strong case for the reasonableness of Christianity.

The scope of the work is best seen by a survey of the contents which include a discussion of the existence of God, of the soul of man, of religion and morals, of revelation, of faith, of free will, of evil, and of miracles and mysticism. Father Sharpe has omitted all references, preferring to rest his case, as he says, on on "the intrinsic persuasiveness" of his considerations, rather than on "any weight of authority." He distinctly disclaims any originality; but his method of marshalling all the well known arguments with strict regard to logical sequence, yet so lucidly that even the untrained mind cannot fail to follow the reasoning with ease and pleasure, may well be viewed as something quite original in its way. His method is not merely expository, but, also, and predominantly perhaps, controversial. This feature will certainly appeal very forcibly to candid thinkers who know that nothing is permanently gained for the cause of truth by blinking the difficulties its actual interpretation may raise; and who are concerned to see a fair-minded presentation of what may be called the apparent facts against Christianity. In the treatment of every Christian doctrine, Father Sharpe first gives the proof, and then takes up the various objections it has occasioned, whether on the score of reason or science. Each of these objections is fairly met,

and, on the whole, satisfactorily answered. Nor does Father Sharpe overrate the value of the arguments on their rational side; he is careful to exclude all sweeping statement, all exaggeration, and all claim to finality in the form of any argument. Over and above the support he finds in pure reason, he very properly insists on the necessity of that peculiar insight, which we call the gift of Faith, for producing, in the believing soul, a conviction of the objective truth of revealed doctrines.

It is almost invidious to find fault with a work so admirably conceived and executed. In the chapter on the existence of God, too much weight is assigned to the argument from the consensus of mankind. Whatever be the argumentative value of the process of "unconscious reasoning" by which it is asserted that the savage mind reaches a knowledge of God, it is plain that the deity of a fetish worshiper has absolutely no feature in common with the God of Christianity. In the chapter on Free Will, the theological difficulty is disposed of too summarily. For most men, this is the greatest of all the difficulties that occur in connection with the problem of moral liberty.

It is refreshing to note the absence of any contemptuous reference to opponents, especially to scientific thinkers, who, as a rule, fare so badly at the hands of Christian apologists, even in this tolerant age. Father Sharpe's arguments gain greatly in convincing force by reason of his fairness and courtesy, for nothing so weakens an otherwise good cause as recourse to personal abuse.

MATTHIAS LEIMKÜHLER.

The God of Philosophy. By the Rev. Francis Aveling, D. D. London and Edinburgh: Sands and Company; St. Louis, Mo.: B. Herder. \$1.00.

This is the second volume of the series of Expository Essays in Christian Philosophy. As an original contribution to the discussion of the theistic problem, it has little merit, since it adheres very closely to the classic line of reasoning elaborated by the schoolmen; but as presenting the Christian argument for the existence and personality of God in a strictly logical, yet elementary form, it is a very valuable and timely work. As the author observes: "There are not wanting even those who call themselves Christians who picture to themselves a sort of glorified human being as their God." And he ascribes the prevalence of this anthropomorphic conception of God to "a persistent loose usage of terms, a vaguely popular and loose theology on the part of its exponents, and a slothful negligence and intellectual carelessness

on the part of those taught" (p. 178). A perusal of Father Aveling's work will go far to correct, if not to eliminate, this crude notion of God. The appeal throughout is to pure reason. All proofs that might be drawn from mysticism are discarded as offering no rational explanation.

After an introductory chapter setting forth the tendencies of modern thought as affecting philosophic speculation in general, Father Aveling proceeds, in the next three chapters, to discuss briefly, yet fully, the basic principles of reasoning and thought upon which the validity of the theistic argument ultimately rests. In the remaining eleven chapters he confines himself strictly to an exposition of the various proofs for the existence and personality of God, such as they are found in any handbook of Christian philosophy. While none of the proofs can claim any originality in substance or form, they are all, with but one exception, presented so succinctly and with such a wealth of analogical elucidation as to bring them easily within the comprehension of a mind untrained in abstruse reasoning. Chapter X, which sets forth the argument from perfection of being, is the only one which seems quite beyond the grasp of the class of readers to whom the book will mainly appeal. It might have been hard, from the very nature of the argument, to give it a less abstruse form. Moreover, if we consider that the argument is very questionable because its philosophic basis is Plato's theory of Ideas, which has long ceased to have more than a historical interest in philosophy, we cannot help wishing that it had been entirely omitted.

The examination of the evolution hypothesis, which occupies a good part of Chapter VIII, does not impress one as being fairly made. While all the metaphysical reasons that seemingly tell against the hypothesis are set forth with much detail and considerable emphasis, nothing is said of the reasons that influence so many thinkers of the day to hold firmly to it as offering the masterkey to a scientific view of the universe. In the light of its numerous and distinguished following, the mere assertion that "it is unproved and unfounded in fact," and that very little can be advanced in its support, is scarcely convincing. Moreover the repeated qualification it receives of being a merely *popular* theory, conveys the false impression to those, who know nothing of its literature, that it is a fashionable prejudice of the half-educated. In connection with this we are led to find fault, on the same score of one-sided treatment, with the work as a whole for tacitly ignoring the various objections to which the classic arguments for the existence and nature of God have given rise. Besides being told that "the particular line of reasoning to be employed" in

each problem will lead to "a conclusion, which, in every case, will be found a sufficient and satisfactory answer to our original question," the reader, if he is in any way acquainted with the drift of modern thought, will want to know why, as a matter of fact, so many of the world's great thinkers have found these same solutions insufficient and unsatisfactory.

It is to be regretted that the book has no index. The marginal notes are too few and too arbitrary to serve any useful purpose in the way of facilitating reference.

MATTHIAS LEIMKÜHLER.

State Rights and Political Parties in North Carolina (1776-1781).

By Henry McGilbert Wagstaff, Ph. D. Baltimore: The Johns Hopkins Press, 1906. Pp. 155.

These numbers of Series XXIV, *Johns Hopkins University Studies in Historical and Political Science*, will be found exceedingly useful to the student of American institutions. At a time like the present, when one is accustomed to novelties in constitutional construction it may be profitable occasionally to re-examine some of the old landmarks and endeavor to ascertain what the framers of the Constitution and their contemporaries thought of the plan of government proposed by the convention of 1787.

The situation in North Carolina immediately after its rejection of the Constitution has hitherto been somewhat obscure. Even the more serious investigations of that period afford little information. An examination of Dr. Wagstaff's essay not only throws considerable light upon conditions in that State, but shows that the academic objections of 1788 are not precisely those which one is now accustomed to hear. By the Hillsboro convention of that year the Constitution was rejected in the belief that the proposed government would oppress the individual. A change in the sentiment of the State, however, led in November, 1789, to a ratification of the new fundamental law.

The author discusses with considerable ability and fairness the attitude of North Carolina upon the more important questions of State and Federal policy which arose between her ratification of the Constitution and the passage in May, 1861, of the ordinance of secession. To students of American history the great national issues are fairly familiar. The political and economic forces at work within that commonwealth, however, are not so well known. The history of parties, sketched in these chapters, and the distribution of the vote upon some of the great questions of *ante bellum* days form no small part of the value of this instructive study. Nor is its value im-

paired by an occasional slip of the proof-reader, such, for instance, as that which refers to the year 1784 the definitive treaty of peace with Great Britain.

CHAS. H. MCCARTHY.

Christ the Preacher. Sermons for every Sunday of the Ecclesiastical Year by Rev. D. S. Phelan. B. Herder : St. Louis, 1905. 8°, pp. 566.

Short Sermons. By the Rev. F. P. Hickey, O. S. B., with introduction by the Rt. Rev. J. C. Hedley, O. S. B. New York : Benziger, 1906. 8°, pp. 268.

Plain Practical Sermons. By Rt. Rev. Mgr. John A. Sheppard, V. G. New York : Pustet, 3d. ed., 1907. 8°, pp. 534.

Sermons. By the Most Rev. Dr. Moriarty, Bishop of Kerry, (new ed.). New York : Benziger, 1907. 8°, pp. 510.

The Lover of Souls. Short Conferences on the Sacred Heart of Jesus. By Rev. Henry Brinkmeyer. New York : Benziger, 1906. 8°, pp. 180.

A volume of occasional sermons is scarcely a fair criterion of the theological learning, the oratorical style, or the personal influence of the preacher. Such works are frequently fragmentary and unequal in character, and without unity of conception. When collected and edited by their authors, the defects inherent in their nature are sometimes relieved by a judicious choice of subjects, a certain harmony and logical sequence, as well as by careful editing both as to matter and form. These four volumes are neither better nor worse than many others of the same class—nor is this an insignificant word of praise. It means that there is in them an abundance of solid and opportune Christian teaching, a suitable theological learning, a diction worthy of the subjects treated, moderation in argument, and gravity of presentation. Nearly every such volume is worthy of a wide circulation, not alone among the friends and acquaintances of the writer, but among the general public, for it contains, as a rule, many golden truths, pithily and eloquently put, apostolic seeds of Christian life destined to sprout one day in fertile soil and to yield a rich fruitage of virtue.

Lectures on the Holy Eucharist. By Charles Coupe, S. J., M. A., edited by Hatherley More. New York : Benziger, 1906. 8°, pp. 248.

These sixteen lectures on the Holy Eucharist deal with the Old Testament prophecies, Christ's promise, the testimony of St. Paul, the fact and nature of Transubstantiation, the evidence of the ancient liturgies and the early Christian fathers, the feast of Corpus Christi, etc. Their editor says rightly that they are "unmarred by a single

unkind word about opponents (and) march uncompromisingly in logical sequence from prophecy to fulfillment, from promise to performance, from doctrine to dogma, from dogma to devotion." It is a pity that the little volume has not an index.

La Devotion Au Sacre Coeur De Jesus, Doctrine-Histoire, par J. V. Bainvel. Paris : G. Beauchesne et Cie, 1906. 8°, pp. 373.

In these pages Fr. Bainvel, of the Society of Jesus, and professor of theology at the Institut Catholique of Paris, presents in a compact way the substance of Catholic doctrine concerning the devotion to the Sacred Heart of Jesus. The first part of the work treats of the visions of the Blessed Margaret Mary, her writings, the material forms of the devotion, the famous promises, the proper object of the devotion, its bases or "fondements" (historical, dogmatic, philosophical), the intimate characteristic or "actus proprius" of the devotion. In the second part are found interesting particulars concerning the growth of this devotion since the eleventh or twelfth century, particularly in the course of the seventeenth. The two concluding chapters are devoted to the origins of the devotion, as now known, through Blessed Margaret Mary, and its history in the last two centuries. This little work is quite a répertoire, not alone of the theology and practice of this devotion, but of the numerous discussions and problems that it has aroused from time to time. Unlike the average work of devotion, this volume is provided with several pages of very useful bibliographical references (2-8, 358-365), and in general the exposé abounds in documentary illustration. Few of the many books on the devotion are equally useful to the student of theology and Ecclesiastical history. Fr. Bainvel writes with moderation and discretion; his volume is a very good contribution to the rich literature on this subject.

A Second Thebald, being a popular account of the ancient monasteries of Ireland, by Rev. James P. Rushe, O. D. C. New York : Benziger, 1905. 8°, pp. 291.

In the absence of a complete and critical "Monasticon Hibernicum" this popular account of the numerous medieval religious houses of Ireland is very welcome. It gives briefly certain indispensable historical items concerning the ancient monastic shrines of Ireland, the houses of the Canons Regular, and the later medieval establishments of the Norbertines, Knights Hospitaller of St. John, the Trinitarians, Benedictines, Cistercians, Dominicans, Franciscans, Augustinians and Carmelites. A concluding chapter is devoted to the facts and the causes of the

suppression of the Irish monastic establishments under Henry VIII and subsequent rulers of Ireland. A map of monastic Ireland accompanies the volume, and it has a good index.

The author would have done well to add a chapter descriptive of the historical sources, printed and manuscript, whence this interesting lore is drawn. For lack of such helpful information and guidance the curiosity excited by such books runs waste; the reader can not easily penetrate to the regions whence the information flows, and so returns no more to a subject that for a time had fascinated him.

Thoughts from Modern Martyrs. Edited and Arranged by James Anthony Walsh, M. Ap. Boston: Catholic Foreign Mission Bureau, 1906. 16mo, pp. 112.

Good thoughts well expressed are always edifying. They are doubly so when they come from those whose noble deeds bear out the sincerity of their words. Such teachings may be found in the dainty little volume, *Thoughts from Modern Martyrs*, which recounts briefly the lives of three young French missionaries cut short by glorious martyrdom, and quotes a number of their spiritual thoughts culled from their letters to relatives and friends.

These three martyrs were contemporaries. Two of them were close friends, Juste de Bretenières, son of a well-to-do baron in Burgundy, and Henri Dorie, born in the Vendée of a poor salt-maker, both of whom were beheaded in Corea, March the eighth, 1866, the former in the twenty-eighth, the latter in the twenty-sixth, year of his age. The other, Théophile Vénard, the son of a village schoolmaster near Tours, was beheaded in Tonquin in 1861, when only thirty-two years old.

These young heroes were enthusiasts in their devotion to their lofty, perilous apostolate. Like St. Ignatius of old, they faced martyrdom unflinchingly, with feelings of joy and exultation. "Pray that I may be a martyr," writes Juste de Bretenières, "and that no one may know it." Equally striking is this thought of Henri Dorie, "Already a price is set upon my head; but what of it? Only pray for me that I may win my palm." In a similar strain young Father Vénard wrote from his cage, "I should have been very happy to go on working for you; so deeply do I love this Tonquin mission. But now, instead of the sweat of my brow, I give them my blood. The sword hangs over my head, but I have no fear. God has taken pity on my weakness and filled me with Himself, so that I am happy, even joyous."

This little volume is to be commended to readers, both lay and clerical. Its modest price brings it within reach of all.

CHARLES F. AIKEN.

Briefs for Our Times. By Morgan M. Sheedy. New York : T. Whittaker, 1906. 12mo, pp. 237.

Rev. Morgan M. Sheedy is one of those pastors who manage to find time in their daily occupations to devote to literary work. The latest result of these side-labors is the volume entitled *Briefs for Our Times*, consisting of thirty-eight short sermons, chiefly on moral subjects. The author writes with an easy, graceful style. He knows how to make effective use of the short, pithy sentence. After citing his scripture text, he opens his subject easily and naturally, and having said what he has to say, brings his message to a quick and happy end. Many of these talks are excellent models of short sermon writing, which young priests might study with benefit.

In the subject-matter, the author does not strive after a dazzling display of erudition. His object is to present to the common run of men and women the simple, homely truths that lie at the basis of Christian life. He shows wide sympathies, has considerable to say on the mutual relations of rich and poor, of capitalist and laborer, never indulging in arguments too profound to be grasped by the plain man of today. His quiet moralizing is made to rest on fundamental Christian principles accepted alike by Catholics and Protestants. They are a good example of what can be accomplished in the way of non-sectarian preaching. Not all are of equal merit. Sermons like *The Ugly Vice*, *The House of Mirth*, fall considerably below the standard of others, such as *A Mother's Love*, *How to Win the Crown*, *Above All Names*. But it is the superior ones that predominate.

The book is carefully and neatly printed. There is a mistake, however, in the text of *Hebrews*, 13: 1, as cited on page twenty-one, "Let the charity of the brotherhood abide in me." *You* should be substituted for *me* to square with the sacred text.

CHARLES F. AIKEN.

Addresses to Cardinal Newman, With His Replies. Edited by Rev. W. P. Neville. New York : Longmans, Green & Co., 1905. 12mo, pp. 321.

This little volume, which in regular octavo form would count but half its number of pages, is likely to prove much more interesting to the Fathers of the Oratory than to the reading public at large. One can readily understand how the members of the religious community which Cardinal Newman founded, and over which he presided for years with such paternal affection, learned from long and intimate association to love him dearly for his many excellent qualities of heart, as well as to admire him for his superb gifts of mind. And this in-

tense devotion to their religious father naturally led them to make much of every honor that came to him, and to prize highly every written thought, every recorded saying, of their beloved master. Hence the idea conceived by Father Neville of publishing in a volume the letters and utterances of Cardinal Newman, which were occasioned by the numerous expressions of good-will, public and private, that were offered him in congratulation for his promotion in 1879 to the cardinalate. Father Neville, sad to say, did not live to see the publication of the materials which he had brought together with loving care; but not long after his death, two Oratorians, whose names are withheld, finished the work and gave it to the public.

As a tribute of affection to the memory of the greatest English churchman of modern times, this little volume commands sympathy. But judged by its intrinsic merits, it does not stand in the first rank. Most of the letters and addresses of congratulation—and they make up more than half the contents—are of but passing interest. And the replies by the illustrious cardinal himself are not of a kind to add lustre to his unrivalled fame as a writer. They could hardly be otherwise, composed in the feebleness of old age, mostly under pressure and in poor health, consisting from the nature of the case of little more than conventional expressions of thanks, and hence calling for little variety or depth of thought. Even the longer and more formal addresses,—as for example the sermon, to the seminarians of Birmingham,—are not to be compared with the noble discourses of his earlier years. The chief value of the work is the material it offers to the historian for the study of the declining years of one of the most lovable and saintly, as well as of the most talented of men.

CHARLES F. AIKEN.

A Manual of Theology for the Laity. By Rev. P. Geiermann, C. SS. R.
New York: Benziger Brothers, 1906. 12mo. pp. 408.

The object which prompted the author to prepare this little work is an excellent one, namely, to put in the hands of busy men and women a clear, succinct exposition of Catholic doctrine. A book of this kind to be popular must not be diffuse, must not be burdened with the erudite apparatus of theological treatises. It must be divided into short sections, allowing of frequent interruption. It must be couched in simple, direct language, as free as possible from the technical phraseology of the schools. In this little manual, the author has met these requirements very fairly, and has produced a work that ought to find a large circle of readers.

For its size, the book contains an astonishing variety of questions, treated under three main heads: the Fundamental Ideas of Religion, Revealed Religion, and the True Religion of Today, that is, the Catholic Church with its dogmatic and moral teaching. The treatment of every topic ends with the brief statement of objections and their equally brief answers. In this way, the author succeeds in giving a lively, popular exposition of many subjects belonging to fundamental, biblical, dogmatic and moral theology.

Few books are perfect; and with its many good features, this little work might still be considerably improved. Some of the answers to objections might easily be made more pertinent, more instructive, less curt, less flippant. Take, for example, this objection and answer: "Thought is a secretion of the brain.—Better have your brain examined" (p. 96). Again, is it altogether dignified to meet the agnostic's objection, "We can have no certitude in this world," by commending him without ado to the solicitude of his friends, or to a home for the feeble minded? (p. 31). Do not answers like these,—and they are numerous enough,—tend rather to repel than to satisfy?

Again, is it wise, or fair, or correct to condemn as contrary to revealed teaching and sound reason the theory of evolution without any discrimination, especially when some of the keenest of Christian scholars, both within and without the pale of the Church, favor theistic evolution? (pp. 92, 281). A narrow intolerance toward this weighty question, in defiance of the overwhelming authority of the best biologists of today, is apt to do little good, and much harm.

What the author says of Melchisedech (p. 164) is apt to convey to the mind of the ordinary reader that archeological evidence has been found confirming the Bible story of the existence in Palestine in Abraham's day of a priest-king called Melchisedech. Such an impression would be wholly erroneous. The Tell el-Amarna tablets, of which there is here question, date from about 1400 B. C., at least five hundred years after the traditional time of Abraham. They make mention neither of Melchisedech nor of a priest-king of Salem said by our author to have been directly chosen by God. There is mention of Uru-Salem, which scholars identify with Jerusalem. It is from this city that its Canaanite governor, Abdi-hiba,—whether priest or king does not appear,—sends some of these tablets to his liege lord, the king of Egypt. He protests to the king that he has been falsely accused of treason by his enemies, and says: "Behold, as for me neither my father nor my mother set me in this place; the arm of the mighty king established me in my father's house. Wherefore, then, should I do evil to the lord my king?" It is on the basis of this text, which

obviously expresses Abdi-hiba's obligation to the Egyptian king and nothing more, that some scholars, following Professor Sayce, have wrongly made out Abdi-hiba to have been a priest-king like Melchisedech. (Cf. Driver, *Book of Genesis*, pp. 167-168). The term "cruciform tablets" which occurs in this part of Father Geiermann's text is plainly a typographical error.

While the arrangement of subjects treated is generally good, individual topics seem here and there to be out of place. Thus questions such as the Attributes of God, Immortality of the Soul, Free Will, found at present under the heading, Revealed Religion, would be more appropriately placed in the first part, Fundamental Ideas of Religion. One does not see why the treatment of Indulgences should be separated from that of Penance, Confession and Satisfaction by the interposition of topics like Extreme Unction, Holy Orders and Matrimony. The treatment of Divorce naturally should follow that of Matrimony, but it occurs fifty pages earlier where the sixth precept of the Church is discussed. If subjects like these be kept apart, cross references should be employed to help the reader.

Fulness of treatment is, of course, not to be obtained in so compact a manual, but here and there more might be made of the allotted space, and if necessary, a supplementary topic inserted. Thus matrimony might be treated more effectively and completely. It is not happily defined. Its nature is not clearly set forth. Nothing is said of the proper preparation for the sacrament, nothing of the celebration of marriage with a Nuptial Mass.

These are faults that can be easily remedied. A future edition embodying the improvements suggested will greatly enhance the merits of this useful little manual.

CHARLES F. AIKEN.

The Religion of the Plain Man. By Father Robert Hugh Benson.
New York: Benziger Brothers, 1906. 12mo, pp. ix, 164.

The distinguished convert, Father Benson, is already well known to American readers from his clever literary contributions to the *American Ecclesiastical Review*. This new work will but serve to increase his popularity.

It is meant, as the author tells us in the preface, for the "man in the street," unable to discourse profoundly on the Fathers, or to pronounce a discriminating judgment on disputed questions of exegesis and of theological reasoning; whose religious views are based partly on emotion, partly on imagination, to some extent on Scripture, to a less degree on reason; whose yearnings after the true religion have

not been satisfied in Protestant systems, whose knowledge of the Catholic Church is not full enough to suggest the remedy for his spiritual unrest.

To appeal more directly to this class of Christians, the author constructs an imaginary plain man, whom he calls John—one, by the way, who despite the author's intentions, proves to be decidedly more intelligent and better informed than the average plain man,—and describes his gropings after the true religion of Christ.

Starting with his Bible as his guide, John comes upon important texts which he feels incompetent to interpret with safety, and seeks enlightenment from ministers of various denominations. Their hopeless disagreement on fundamental points convinces him of the insecurity of a religion founded on the Bible alone, and he takes refuge in the Church of England.

But he is not long attached to this new faith before he discovers that even here religious authority is little more than an empty name. He is shocked to hear contradictory and heretical views aired in the pulpit without censure from episcopal authority. In his perplexity, he betakes himself to a clergyman of the High Church party, who allays his doubts by explaining that the Church of England is but a branch of the universal Catholic Church, to which the Orthodox and the Roman Catholic Churches also belong, and that it is to this universal Catholic Church that he must look for authoritative guidance in matters of faith.

But this theory of membership in the universal Catholic Church receives a rude shock when John tries to go to confession to a Catholic priest in France, and is refused absolution because he is not in communion with the Pope. He is struck by the fact that the Roman Catholic Church, by far the most imposing church of Christendom, insists on communion with the Bishop of Rome as vital, while the Church of England rejects it as unessential. In this conflict of assertion, who is to decide? Not the shadowy authority of the Church of England. Not a future ecumenical council that may never meet. The Roman Catholic Church claims authority in Christ's name and exercises it unmistakably. May it be after all the true church of Christ?

This question drives John back again to his Bible. He reads it anew and comes to recognize, not without many difficulties and prejudices, the strong scriptural grounds of the Petrine claims, of development in doctrine, ritual and discipline, and of an infallible authority attaching to the Church and its divinely appointed head. The truth and beauty of the Roman Catholic Church take definite shape in his

mind. He calls on a neighboring priest, and after a few weeks of instruction and clearing up of difficulties, he has the supreme satisfaction of being received into the true Church of Christ.

Such is the gist of this imaginary story, told with such literary skill as to delight the reader and carry him easily through the series of cleverly marshalled arguments that make for the Roman Catholic Claims. It is particularly adapted for High Church Episcopalians who may be moving Romewards. Of course, the arguments will not appeal alike to all readers, even Catholic. Some will not find the treatment of the Galileo difficulty altogether satisfactory. The critical theologian might demur to the statements on page seventy-three that St. Paul in restoring the incestuous Corinthian to Church communion, did but publish an indulgence, and that the heathen converts whom St. Paul baptized at Ephesus went to confession on that occasion and received absolution. But these are minor flaws in an otherwise excellent work. A more readable book for the people on Roman Catholic claims would be hard to find.

CHARLES F. AIKEN.

The Ascent of Mount Carmel. By St. John of the Cross. Translated by David Lewis. Edited, with a prefatory Essay, by the Rev. Benedict Zimmerman, O. C. D. London: Thomas Baker. 1906.

The Interior Castle, or the Mansions and Exclamations of the Soul to God. Translated from the Autograph of Saint Teresa by the Benedictines of Stanbrook. Revised with an Introduction, Notes and an Index by the Reverend Father Benedict Zimmerman, O. C. D. London: Thomas Baker. MCMVI.

For the recent re-editing and publishing of two very useful volumes Father Zimmerman, the Carmelite, and Mr. Baker, of London, deserve well of the Catholic public, and particularly well of religious. Books so well known as *The Ascent of Mount Carmel* and *The Interior Castle* need no introduction here, and no recommendation anywhere, so far as their substantial merit is concerned. It is in order for us to mention only the satisfactory way in which both editor and publisher have done their respective tasks. *The Ascent of Mount Carmel* was coming to be a rare book, despite the fact that it is so unanimously pronounced a classical and indispensable treatise on the life of prayer and the laws of spiritual perfection. In the present edition we have this standard work in the best form in which the fine English translation by David Lewis has yet appeared,—and to the text is added an instructive sketch of the development of the Spanish school of mystics as distinguished from the better known German school of the Dominicans.

As for the new translation of *The Interior Castle*, it instantly takes the place of Canon Dalton's old and distressingly poor attempt to rendering Saint Teresa into English. To a greater extent than some other of the saint's writings, this book is adapted for wide reading and will help to diffuse the spirit of a teacher who combines in a remarkable degree the sublime and the practical elements of religious aspiration. As has been mentioned above, publisher, translator and editor have all done their work commendably well.

Homer and his Age. By Andrew Lang. Longmans, Green and Company : London, New York, and Bombay, 1906, pp. xii, 336.

Some dozen years ago the author in his *Homer and the Epos* disposed, to his own satisfaction, of the inconsistencies in the narrative which are claimed by many scholars to render impossible for either poem the traditional view of a single author. The purpose of the present book is to clear away what is supposed to constitute the archaeological evidence for different strata in the poems.

The contents of the book may be briefly indicated by the headings of the chapters: The Homeric Age, pp. 1-14; Hypotheses as to the Growth of the Epics, pp. 15-24; Hypotheses of Epic Composition, pp. 25-50; Loose Feudalism; The Over-Lord in "Iliad," Books I. and II., pp. 51-72; Agamemnon in the later "Iliad," pp. 73-81; Archaeology of the "Iliad," Burial and Cremation, pp. 82-107; Homeric Armour, pp. 108-142; The Breastplate, pp. 143-175; Bronze and Iron, pp. 176-208; The Homeric House, pp. 209-228; Notes of Change in the "Odyssey," pp. 229-243; Linguistic Proofs of Various Dates, pp. 244-257; The "Doloneia"—"Iliad," Book X., pp. 258-280; The Interpolations of Nestor, pp. 281-288; The Comparative Study of Early Epics, pp. 289-296; Homer and the French Mediaeval Epics, pp. 297-309; Conclusion, pp. 310-326.

The main argument runs in syllogistic form: The Homeric Epics, being of an "uncritical age," can describe only contemporary life and civilization. But "the Homeric Epics, apart from passages gravely suspected in antiquity, present a perfectly harmonious picture of the entire life and civilization of one single age."

Therefore the Homeric Epics are the products of one single age.

This argument is supported mainly by a very clever setting off of the opinion of one "separatist" against the other, or against his own opinions of an earlier date. The skill and liveliness with which this polemic is carried on makes the book, in spite of some diffuseness and unnecessary iteration, very interesting reading, and will no doubt carry conviction to such readers as derive from it alone their information on

the subject. As the book is addressed to the general British public, Mr. Leaf, on account of his excellent edition of the Iliad, has to bear the brunt of this polemic. It is no difficult task for Mr. Lang to show that Mr. Leaf's present opinions are not identical with those he held in bygone years; a fact that to my mind is to Mr. Leaf's credit, but which is intended, and no doubt will discredit to the general public the whole method of work which Mr. Leaf has been selected to typify. This discloses the fundamental fault of the book, the appeal to a court which cannot pass on the merits of the case.

As for the intrinsic value of Mr. Lang's argument, both major and minor premise are to be denied. The germ of truth in the major premise is that a powerful and original art does always clothe the traditions of its past in the garb of the present. But as we are past the belief in the "primitiveness" of Homer, as we know that Iliad and Odyssey mark the close and not the beginning of a long period of art, this principle has no application to the Homeric poems. The conventional nature of the Homeric dialect must prepare us for conventional elements in the Homeric descriptions of life and civilization, and these have been recognized at least since the time of Aristarchus, to whom in reality belongs the supposition which is in true insular fashion (dis) credited to Professor Percy Gardner. Mr. Lang now demands that all conventional elements be denied unless the poets be tested by the principle *falsus in uno falsus in omnibus*; if they are conventional in one point, they must be conventional in all; if they depart in one point from the traditions of the past, they must give descriptions of only contemporary life and civilization. If this were so, the Homeric problem would be infinitely less complex; but such consistency seems to me to be the one thing we could not expect of one poet, far less of a group of poets, of their age.

Considerations of space render it impossible to criticize the minor premise, the author's attempt to prove the existence of an *unus color* in the poems. I hope, however, to be able to return in a later number of the BULLETIN to the chapters dealing with the Homeric armor, in which the neglect of Carl Robert's *Studien zur Ilias*, places the book considerably behind the present status of the question.

Inability to accept the general argument of the book does not, however, prevent the recognition of the value of particular ideas, among which I would mention especially the explanation of the origin of the Mycenaean type of armor, the analysis of the character of Agamemnon, and the comparison of the French Epics.

GEORGE MELVILLE BOLLING.

The Papal Commission and the Pentateuch. By Rev. Charles A. Briggs and Baron Friedrich von Hügel. New York: Longmans, Green and Co., 1906. Pp. vii + 64.

Über die Pentateuchfrage. By Gottfried Hoberg. Freiburg i. B. Herder, 1907. Pp. vii + 59. Price \$0.55, bd.

1. The Biblical Commission has decided that the reasons advanced for rejecting the Mosaic authorship of the Pentateuch are not sufficient. Dr. Briggs and Baron von Hügel, in two letters, sketch the arguments, the full development of which makes, according to them, this decision untenable. Dr. Briggs appeals to the vocabulary, style, historic situation and Biblical theology; he sees serious flaws in the arguments that make for the Mosaic origin; one of these reasons, viz. the one taken from internal criteria, he declared to be new to him; he will find it, however, in Gigot's *Special Introduction*, I, 64 sqq. or in Mangenot, *L'authenticité mosaïque du Pentateuque*, 234 sqq. Baron von Hügel, in his answer, after referring to some personal matters, insists on the cumulative character of the reasons adduced against the Mosaic origin of the Pentateuch. He further expresses his hope in the eventual acceptance of the so-called historical method by the Church authorities; this hope he bases on the following grounds: Catholic Apologetics are essentially built on historical criticism, and hence, the Church cannot deny in one place what it needs in another; the fact that the Church is a missionary body, that it is a living organism, are also indications that eventually it will adopt a policy different from the present one; finally, Catholicism is a "Church and Bible" not a "Bible only" religion, and hence, need not exaggerate the value of the Bible. Von Hügel then foretells that what has happened with regard to the writings of Dionysius Areopagita and the "Comma Johanneum" will also happen with regard to the Mosaic origin of the Pentateuch. Evidently, he takes for granted that, if applied to the Pentateuch, ordinary historical criticism will surely disprove its Mosaic origin.

2. Dr. Hoberg, for some years, has devoted a great deal of attention to the question of the Pentateuch. He summarizes his former conclusions in two lectures delivered to the ecclesiastical students of Freiburg.

The first lecture is historical; it examines the origin and growth of modern criticism. Higher Criticism is due to the influence of Hegelian philosophy and the negation of the supernatural order. From a literary point of view, the critics vindicate the existence of four documents at the basis of the present Pentateuch; from an historical standpoint, the Pentateuch is pronounced to be a tissue of myths and legends; the pre-exilic Jews were polytheists, and it was only the exilic Jews who introduced monotheism. These are certainly the limits of advanced critical

radicalism and such views cannot be reasonably defended; but we would not like to assume the responsibility of representing these positions as a corollary of the denial of the Mosaic origin, nor of saying that they are held by the majority of scholars in the critical school.

In the second lecture, Dr. Hoberg examines the authorship of the Pentateuch from three different standpoints. Briefly stated his conclusions are as follows: There are historical and legal *post-Mosaica* in the Pentateuch; but the attestations of the Pentateuch itself and of Joshua show that the bulk of the work is rightly attributed to Moses; the silence of Judges and Samuel proves nothing, while the few hints in Kings go far towards establishing that at that time, there was a code of laws which, although not observed, was thought to have been written by Moses. These testimonies taken in connection with the subsequent belief of both Synagogue and Church, make it certain that Moses is the author at least of the substance of the book. The rest of the lecture is devoted to an explanation of the decision of the Biblical Commission. The author does not want to exaggerate its importance from a theological viewpoint, but when properly understood, it can be justified on purely scientific grounds. Dr. Hoberg, by his former publications *v. g. Moses und der Pentateuch*, has shown that one who holds the Mosaic authorship of the Pentateuch can do so, without being hampered by too narrow a conception of what it implies.

R. BUTIN, S. M.

The Problem of the Pentateuch: An Examination of the Results of the Higher Criticism. By Randolph H. McKim, D. D., LL. D. New York: Longmans, Green and Co., 1906. Pp. xvii + 136.

Dr. McKim does not claim to be either an Orientalist or an expert in literary Criticism; in the trial of the Pentateuch, he stands as one of the jurymen who gives his opinion, not as one of the counsel. He seems to be satisfied that the traditional view making Moses the author of the Pentateuch, is untenable, but he maintains that the Pentateuch is historical and that the legislation is substantially Mosaic. Against Wellhausen and his school he asserts that Deuteronomy and the so-called Priestly Code are not fraudulent compositions purporting to contain genuine Mosaic data, while in reality they would have been written, the one shortly before the Babylonian exile, the other after the restoration. This fraud would be incompatible with inspiration, and besides, there are strong reasons for showing that there is no such fraud.

These ideas are developed agreeably in three Lectures delivered at the Virginia Theological Seminary, December, 1905, to which the author

has prefixed an Introduction establishing the true position of his adversaries and of his friends. These lectures rightly emphasize the fact that with regard to the Pentateuch, there are several problems to be kept distinct, *v. g.* its composite character, its Mosaic or non-Mosaic origin, its historical reliability. Again, the author does well to protest against the literary intolerance of some overbearing critics and to deride the ease with which we are awed by the mere glamor of great names. After such declarations we are surprised that the author should trust so implicitly the writers who happen to favor his views. To pit one scholar against another is a dangerous method, one which may work both ways. Why should we follow Hommel rather than Kautzsch, Klostermann rather than Stade, Robertson rather than Driver? Are our own theoretical preferences to be the norm? Even in the last lecture in which the author comes to closer quarters and in which he makes many appropriate remarks, his treatment of the question is too negative. We should not, after examining the arguments in favor of a position, immediately conclude that it is true, and consider adverse reasons as mere difficulties which a negative answer is sufficient to dispose of. Whatever may be said of the logic of the process, it is self-evident that one side runs great risk of not meeting with a "square deal." We should rather group all the arguments for and against any position, examine them impartially, allow their full force, compare their respective value; then, but only then, pass a final judgment. The lack of this methodical weighing of evidence and also the lack of a critical control of the Biblical texts used, is a serious defect in the present work. We do not wish to deny the main contention of the author, we ourselves think, on historical grounds, that there is real history in the Bible, but we are not prepared to say that a perfect accuracy in our sense of the term, is a *conditio sine qua non* of its inspiration. We would not like to assert either that the mere attribution of certain enactments or literary productions, to the great men of the past, *v. g.* of laws to Moses, of Sapiential works to Solomon, of Psalms to David, would constitute necessarily a culpable fraud, incompatible with inspiration. It seems to us that, instead of speculating about such possibilities or impossibilities, it would be preferable, by comprehensive and patient research, to find out what has been done actually under the inspiring guidance of God. If the work is done in a truly scientific spirit, Dr. McKim need not be afraid lest much learning make students mad.

R. BUTIN, S. M.

The Sign of the Cross in the Western Liturgies (Alcuin Club Tracts). By Rev. Ernest Beresford-Cooke. London: Longmans, 1907. 8°, pp. 32.

The Anglican writer of this little archaeologico-historical dissertation writes in order to "do something towards making the use and purpose of this sacred gesture more intelligible to those who may not have been able to give this subject the attention it deserves." It is especially the use of the sign of the cross in the canon of the mass that he studies, the extension of the celebrant's arms, the sign of the cross in consecration, and the signings over the already consecrated elements. His immediate aim is to discourage among Anglicans the multiplied signings of the host and the chalice as no longer expressive of any ritual principle, therefore unintelligible, and a liturgical anomaly. The historical origin of these signings has never been very clear, as the writer shows from the works of such Catholic liturgists as De Vert and Grancolas. An interesting appendix deals with the manner of making the sign of the cross, also its use in the blessing of persons and incense.

Trinity College Record, Vol. I, Nos. 1-2. Washington, D. C., 1907. 8°, pp. 86, 93.

Under this modest title the students of Trinity College present us a specimen of their literary abilities and training, and at the same time the initial numbers of a periodical that shall henceforth represent their college in the academic world. They deserve great credit not alone for the general excellency of the first two numbers, but also for the courage they show in founding a new literary journal, unterrified by the disillusion or failures of others, and confident that they are responding to a true need of their school. The articles are mainly literary, biographical and pedagogical, are well-chosen, and without exception exhibit very good qualities of style, diction and proportion. Place is made in the "Alumnae Department" for the contributions of graduates, while in the "Chronicle" it is proposed to keep in touch with all former students, also to keep them interested in one another, thus perpetuating the elevating influences of their college days. Seven years ago Trinity College was established at the gate of the Catholic University for the higher education of our Catholic young women. Since then it has not ceased to justify the hopes of its founders and of their sympathizers. Its annual roll of students has grown from sixteen to more than one hundred; its academic space has multiplied; benefactors have come to its aid; the manifold utilities of such a school have secured a general recognition; its graduates are everywhere acquitting themselves with

distinction of the tasks allotted to them. Truly, there are few cases of academic success, in the face of grave doubts and difficulties, more brilliant and convincing than the rapid progress of this noble religious work, accomplished with the patient modesty, perseverance and self-effacement for which our Catholic teaching sisterhoods are so well-known. If the literary work of these young ladies, most of them belonging to the graduating class of this year, is so uniformly superior, it is, of course, owing to their teachers, whose own merits are hidden forever under a veil of anonymity that those of others may shine and be rewarded. This is truly to stand *in loco parentis*, to fulfill the highest office of the teacher, to fashion the mind and the heart of the pupil for the noblest deeds—content, like the good parent, to remain one's self unknown and unpraised. We bespeak for "The Trinity College Record" a warm welcome among all lovers of academic literature and augur for it a long career of usefulness and even distinction.

THOMAS J. SHAHAN.

COMMENCEMENT EXERCISES — 1906-1907.

The seventeenth annual commencement exercises (1906-1907) were held Wednesday, June 5, at 10.30 A. M., in the Assembly Room, McMahon Hall. His Eminence Cardinal Gibbons presided, assisted by the Right Rev. Rector. On the stage were gathered the professors of the various faculties, the representatives of the affiliated colleges and religious houses attached to the University, and other distinguished guests, notable among them being Most Rev. Jeremiah J. Harty, Archbishop of Manila, Philippine Islands. The Attorney-General of the United States, Mr. Charles J. Bonaparte, delivered the address to the graduates. In the audience were Justice White of the Supreme Court of the United States, Justice Anderson, Sir Esme and Lady Isabella Howard, Gen. James O'Connell, Rev. Wallace Radcliffe and other distinguished persons.

Monsignor O'Connell conducted the exercises, explained the meaning of the degrees, and thanked the faculty and the students for their co-operation. His parting words to the graduates embodied his regret at seeing them leave the university, strong words as to their duties in the world and to their alma mater, and his "god-speed."

Mr. Bonaparte told the graduates that if they attained undeserved eminence through holding public office or otherwise, in their future life, they might often receive, in public, compliments which no one could know as well as themselves were wholly unmerited, and that, under such circumstances, it would be well for them to disclaim deserving such praise, so as to increase their reputation for modesty.

He told them further that if they had occasion to make speeches, there were two great faults which they must avoid if they wished to be popular with their audiences and to be asked to speak again, namely, they must not talk about themselves, and not too long about anything. And the last piece of advice might be applicable even to those among them who

would soon have occasion to delight congregations by edifying sermons, it being advisable in determining the length of such discourses, to remember that some privation of pleasure might be of spiritual benefit to the hearers.

Cardinal Gibbons, in a felicitous speech, said:

"I am much gratified by the words of praise for the faculty and students which have been spoken by the rector. This showing reflects great credit on the university and the teachers. And yet greater credit has come to the university from other sources. Our men are being chosen by the Executive of the nation for duties to the United States.

"Within the past few days a most signal honor has been conferred on you by the President in the appointment of Dr. Egan to a diplomatic post at Denmark, and our Attorney-General was a member of the board of trustees long before he accepted his present position. This may well be called a case of 'Post hoc ergo propter hoc.' You all may not be Attorney-Generals or Ministers, but that is not essential. It is not the post that dignifies the man, for if human life were regulated solely by the position man fills, this world would be a sad, miserable affair. The important thing is to fulfill your life's mission. If you are faithful to your post, you will be honored by God and man, and though your name may not be written on history's pages it will be found glorious on the pages of the book of life." After his address Cardinal Gibbons pronounced the benediction, and the seventeenth commencement of the university was brought to a close. A dinner, at which the guests of the university were present, was given after the exercises.

DEGREES CONFERRED.

IN THE SCHOOL OF SCIENCES.

Bachelor of Arts (A.B.)

HIRAM MARY GALLAGHER, El Paso, Texas.
LEO MCCOLLUM GALLAGHER, El Paso, Texas.
WILLIAM BRAWNER HETFIELD, Washington, D. C.
FRANK ANTHONY KUNTZ, Spring Valley, N. Y.
JOHN COLLINS MORAN, Providence, R. I.

Doctor of Philosophy (Ph.D.)

REV. THOMAS FREDERIC McKEON, Congregation of the Holy Cross.

A.B. (University of Notre Dame) 1902.

Dissertation—"The Diurnal Variation of the Spontaneous Ionization of Air in Closed Metallic Vessels."

IN THE SCHOOL OF LETTERS.

Doctor of Philosophy (Ph.D.)

REV. JOHN J. O'BRIEN, Archdiocese of St. Paul.

Ph.M. (The Catholic University of America) 1906.

Dissertation—"A Study of the Poetry of James Clarence Mangan; with Special Reference to Edgar Allan Poe and the Symbolistic Movement."

REV. THOMAS BERNARD PLASSMANN, Order of Friars Minor.

A.M. (St. Francis Solanus College, Quincy, Ill.) 1902.

Dissertation—"The Significance of *Beraka*; Being a Contribution to the Interpretation of Semitic Blessings."

IN THE SCHOOL OF PHILOSOPHY.

Master of Arts (A.M.)

ROBERT JOSEPH KENNEDY, Scottdale, Pa.

A.B. (The Catholic University of America) 1905.

LL.B. (Georgetown University) 1906.

Attorney at Law.

Dissertation—"The Cultivation of Ideals."

Master of Philosophy (Ph.M.)

RICHARD STEPHEN BURKE, Boston, Mass.

A.B. (The Catholic University of America) 1905.

Dissertation—"The Theory of Comparison in Psychology."

DANIEL CHARLES CAREY, Congregation of St. Paul.

A.B. (Boston College, Boston, Mass.) 1903.

Dissertation—"The Argument for Private Property."

FRANCIS PATRICK LYONS, Syracuse, N. Y.

A.B. (Colgate University, Hamilton, N. Y.) 1905.

Dissertation—"Frederick Denison Maurice: Social Reformer."

REV. BERNARD FRANCIS McQUADE, Archdiocese of New York.

A.B. (St. Mary's Seminary, Baltimore, Md.) 1903.

Dissertation—"The Psychology of Belief."

Doctor of Philosophy (Ph.D.)

- REV. MATTHEW JAMES WALSH, Congregation of the Holy Cross.
 Litt.B. (University of Notre Dame) 1903.
 Dissertation—"The Political Status of Catholics in Colonial Maryland."

IN THE SCHOOL OF LAW.

Master of Laws (LL.M.)

- ROBERT JOSEPH KENNEDY, Scottdale, Pa.
 A.B. (The Catholic University of America) 1905;
 LL.B. (Georgetown University) 1906.
 Attorney at Law.
 Dissertation—"Railroads as Common Carriers."
- WILLIAM MILNES MALOY, Baltimore, Md.
 LL.B. (University of Maryland) 1899.
 Attorney at Law.
 Dissertation—"Liability of Stockholders, with Especial Reference to the Laws of Maryland."
- JOSE EDUARDO VALDES, Manila, P. I.
 LL.B. (University of Notre Dame) 1906.

Doctor of Law (J.D.)

- GEORGE MOORE BRADY, Baltimore, Md.
 A.B. (Loyola College, Baltimore, Md.) 1900;
 A.M. (Georgetown University) 1903;
 LL.B. (ibid.) 1903;
 Ph.D. (ibid.) 1903;
 LL.M. (The Catholic University of America) 1905.
 Attorney at Law.
 Dissertation—"The Control by Municipalities of Corporations Exercising Public-Service Franchises Within Their Boundaries."
- MICHAEL PATRICK KEHOE, Baltimore, Md.
 LL.M. (The Catholic University of America) 1906.
 Attorney at Law.
 Dissertation—"The Power of the State to Regulate the Manner in Which Public Service Corporations Transact Their Business."

IN THE SCHOOL OF THEOLOGY.

Bachelor of Canon Law (J.C.B.)

- REV. PAUL JOSEPH DILLON, Diocese of Los Angeles.
 REV. MICHAEL WILLIAM MOYNIHAN, Diocese of Buffalo.
 A.B. (St. Bonaventure's College, Allegany, N. Y.) 1903.
 REV. ERNEST ALOYSIUS PFLEGER, Society of Mary.
 S.T.B. (The Catholic University of America) 1901;
 S.T.L. (ibid.) 1905.

Bachelor of Sacred Theology (S.T.B.)

- REV. ONESIME ALFRED BOYER, Diocese of Ogdensburg.
 REV. WILLIAM FRANCIS CAHILL, Archdiocese of Boston.
 REV. PAUL JOSEPH DILLON, Diocese of Los Angeles.
 REV. EDWARD AUGUSTINE GILLIGAN, Society of St. Sulpice.
 A.B. (St. Mary's Seminary, Baltimore, Md.) 1901;
 A.M. (ibid.) 1902.
 REV. WILLIAM HENRY HUELSMANN, Archdiocese of St. Louis.
 REV. FRANCIS DENIS MCGARRY, Congregation of the Holy Cross.
 REV. ALOYSIUS MENGES, Order of St. Benedict.
 REV. JOHN JOSEPH MITTY, Archdiocese of New York.
 A.B. (Manhattan College, New York, N. Y.) 1901.
 REV. MICHAEL WILLIAM MOYNIHAN, Diocese of Buffalo.
 A.B. (St. Bonaventure's College, Allegany, N. Y.) 1903.
 REV. PATRICK WILLIAM REARDON, Diocese of Albany.
 REV. THOMAS TIMOTHY SHEEHAN, Archdiocese of Philadelphia.
 REV. DANIEL WILLIAM SHEERAN, Archdiocese of New York.
 A.B. (College of St. Francis Xavier, New York, N. Y.) 1902.

Licentiate in Sacred Theology (S.T.L.)

- REV. THOMAS CHARLES BRENNAN, Archdiocese of Philadelphia.
 S.T.B. (The Catholic University of America) 1906.
 Dissertation—"The History of Creationism in Relation to the Doctrine of Transmitted Sin."
 REV. JOHN BERCHMANS BRITT, Archdiocese of New York.
 S.T.B. (The Catholic University of America) 1906.
 Dissertation—"The Philosophy of Old Testament Sacrifice."

- REV. JAMES FREDERICK COLLINS, Diocese of Syracuse.
 S.T.B. (Grand Seminary, Montreal) 1904;
 J.C.B. (*ibid.*) 1905.
 Dissertation—"The History of the Theological Theory of Privation
 from St. Anselm to Soto."
- REV. JOSEPH ALOYSIUS DUNNEY, Diocese of Albany.
 A.B. (Manhattan College, New York, N. Y.) 1901;
 A.M. (Columbia University, New York, N. Y.) 1905;
 S.T.B. (The Catholic University of America) 1906.
 Dissertation—"The Biblical Tradition Concerning the Conquest of
 Chanaan by the Hebrew Tribes."
- REV. JOSEPH PATRICK LYNCH EARLY, Archdiocese of Boston.
 A.B. (Boston College, Boston, Mass.) 1901;
 S.T.B. (The Catholic University of America) 1906.
 Dissertation—"Historical Criticism and the Bible."
- REV. JOHN JOSEPH HUNT, Archdiocese of San Francisco.
 S.T.B. (The Catholic University of America) 1906.
 Dissertation—"The Origin, Development and Sanction of the
 Ecclesiastical Impediment of Consanguinity."
- REV. EDWIN JOSEPH ALOYSIUS RYAN, Archdiocese of New York.
 A.B. (College of St. Francis Xavier, New York, N. Y.) 1901;
 S.T.B. (The Catholic University of America) 1906.
 Dissertation—"The Ransom Theory of the Redemption."
- REV. JOHN PATRICK SPENCER, Archdiocese of St. Louis.
 S.T.B. (The Catholic University of America) 1906.
 Dissertation—"St. Anselm's Theory of Satisfaction and Its Alleged
 Derivation from Germanic Law."

CATHOLIC EDUCATIONAL ASSOCIATION.

THE FOURTH ANNUAL MEETING of the Catholic Educational Association will be held at Milwaukee, Wis., on July 9, 10, 11. The following papers have been prepared for the meetings of the School Department:

"The Educational Value of Christian Doctrine," Rev. P. C. Yorke, D. D.

"The Function of the Community Inspector," Brother Michael, S. M.

"The Pastor and the School from the Teacher's View-point," Brother Anthony.

"The Sunday School and the Parish School."

The subjects to be discussed in the Seminary Department are:

"The Fostering of Vocations to the Holy Priesthood."

"The Study of Latin."

"The Frequent Communion of Seminarians."

An informal discussion of the Holy Father's recent letter on the dismissal of students from seminaries.

In the College Department the following papers will be read:

FIRST DAY.

"The Latin Classics in Our Theological Seminaries," Very Rev. Thomas J. Shahan, D. D.

Supplementary papers:

(a) "Some Practical Elements in the Problem of Latin in the Seminaries," V. Rev. E. R. Dyer, D. D.

(b) "What Colleges are Doing for the Study of Latin," Rev. John A. Conway, S. J.

SECOND DAY—A. M.

1st. "Catholic Chaplains at Non-Catholic Universities," Rev. John J. Farrell.

2d. "Supplementary English Catholic Authors for College Classes," Rev. J. R. Volz, O. P.

THIRD DAY—A. M.

"The Classical Course As a Preparation for the Professions and for Business," Rev. Alexander J. Burrowes, S. J.

The following letter, copies of which have been addressed to the members of the College Department, calls attention to an important subject which will come up for discussion at the Milwaukee meeting:

"To Members of the Conference of Catholic Colleges:

"During the last week in January the annual meeting of the Standing Committee of the Conference of Catholic Colleges was held in Georgetown College, D. C. The question of the alarming number of Catholic youth going to non-Catholic colleges was again discussed, and it was asked what could be done *practically* to check the evil. It was unanimously resolved that an appeal should be made to the Hierarchy for its support and encouragement in favor of the Catholic college, as these had been employed so successfully already in behalf of primary education. It was proposed that a 'Memorial' should be presented to the Archbishops of the United States at their annual meeting in the Catholic University, and a Committee was appointed to wait upon the Cardinal Archbishop of Baltimore to know his wishes and to obtain his permission. His Eminence received the proposal with great kindness, promising his co-operation, and he graciously undertook to present the Memorial himself to the assembled Fathers. The Memorial was drawn up begging from the Bishops the same aid and encouragement which they had already given to the parochial schools; calling their attention to the fact that Catholics were crowding more and more each year into the non-Catholic colleges, while the Catholic colleges are not increasing in numbers.

"It was, likewise, noted that the plan of having Catholic chaplains at non-Catholic colleges, howsoever wise and praiseworthy in itself, as lessening the danger, cannot be considered as the solution of the problem of Catholic education. Moreover, the compromise permitted to Catholics in England, for wise reasons, by ecclesiastical authority, did not appear to be justified here under the circumstances of our life. This was the substance of the Memorial which was presented to the Archbishops on the eleventh of April ult. The Committee was received most kindly by the assembled prelates, who appeared to be much interested in the petition offered. They inquired how, in the judgment of the Committee, their interest could be manifested; the answer was that each Bishop, in his own diocese, should foster and encourage in every way the Catholic

college. To accomplish this and to arrange matters more in detail, His Eminence appointed a committee of three Archbishops, to-wit: His Grace the Archbishop of New York, the Archbishop of Milwaukee, and the Archbishop of New Orleans, to meet with another committee of three to be appointed from the College Conference, to discuss the matter and to map out a line of conduct.

"Such is a brief account of an event which we have no hesitation in calling one of the most important in the history heretofore of Catholic higher education in the United States. In the very first meeting of the College Conference in Chicago, a decade of years ago, the need of episcopal action and encouragement was brought before the meeting in a speech of convincing eloquence. That need is becoming more evident with increasing rapidity every day. Our Catholic colleges are not prospering numerically; in fact they are falling behind; Catholic boys are going in greater numbers each year to non-Catholic colleges. What is the remedy? The only one that suggests itself to us is the one for which we petitioned the Archbishops of the United States. Our Catholic schools cannot prosper without the aid of the episcopate and the clergy. With their encouragement and active assistance, we have every reason to believe that Catholic parents would soon realize that Catholic college education is as necessary and as sacred as the training of the primary school for their children. This will form a fruitful subject for discussion at the College Conference in Milwaukee next July. It is of the utmost importance that every one interested in Catholic education should be on hand to give the benefit of his wisdom and experience. The Archbishops of the country have generously gone more than half way; it is only proper that the colleges should show their appreciation and readiness to co-operate respectfully with them.

"JOHN A. CONWAY, S. J.,

President."

JAMES MICHAEL COONEY.

James Michael Cooney, youngest son of Brigadier-General Michael Cooney, U. S. A., retired, and Catherine Cooney, born April 24, 1878, at Fort Bayard, Grant County, New Mexico, where his father was then stationed, as captain of United States cavalry, baptized September 21, 1878, at Albuquerque, N. M., by the Rev. J. J. Aponte, S. J., confirmed May 24, 1889, at St. Anne's Church, New York city, by the Most Rev. Archbishop Corrigan, died March 27, 1907, at the home of his parents, in Washington, D. C.

Appointed February 12, 1902, Custodian of the Caldwell Hall Library, under the late Dr. Thomas Bouquillon, who was then the Librarian of the Catholic University of America, Mr. Cooney brought to his work the appropriate fitness, obtained through his studies at Gonzaga College, Washington, D. C., and at the Library Science School of Columbian University, under the direction of Dr. A. R. Spofford, of the Library of Congress, as well as a love for books so marked that he bestowed upon them the greatest attention. He performed his duties with loving fidelity, and in a manner that is a tribute to his taste and good sense. An affectionate friendship grew up between him and the distinguished scholar, Dr. Bouquillon, who always referred to him as "that most excellent young man." In July, 1904, after the death of Dr. Bouquillon, he retired from the custodianship, and assumed a position in the Library of Congress. In June, 1905, he was called back to the university, with an appointment as Librarian. He loved the Library; his devotion to it was unvarying; his steady work effectively contributed to its order, utility and richness; his kind, frank manner and his genial nature made his connection with the Library a pleasure to the officers, professors and students of the university. He discharged the functions of

Librarian up to July last, when failing health compelled him to take a vacation. He resigned in October, 1906.

He loved honor and hated baseness. His acts were characterized by insight, tenderness and loyalty. Next to his love for God was his love of kindred. He felt in full measure, even in the latest hours of his suffering, the joys and satisfactions that spring from the perfect affection of a devoted family circle. He possessed good literary talent. The works of his distinguished uncle, the late Daniel Connolly, of New York city, journalist, poet and author of an important volume on the poets of Ireland, stimulated him to write much, but his modesty confined his productions to circulation among relatives and immediate friends.

Representatives from the university, including the Rt. Rev. Rector, Mgr. O'Connell, from the Army and from the parishes of Washington, joined the bereaved relatives in paying him the last sad honors at the Shrine of the Sacred Heart Church on Good Friday afternoon. Interment was at Calvary Cemetery, New York city.

The university will ever hold him in grateful remembrance.

UNIVERSITY CHRONICLE.

Feast of St. Thomas.—The patronal feast of the Faculty of Philosophy was celebrated on March 7th. The High Mass was sung by Right Reverend Mgr. D. J. O'Connell, Rector of the University. The sermon was preached by Reverend E. J. Hanna, D. D., Professor of Dogmatic Theology at St. Bernard's Seminary, Rochester, N. Y. At noon Archbishop Harty of Manila, Dr. Hanna and the members of the Faculty of Philosophy were entertained at dinner at Caldwell Hall.

Meeting of the Board of Trustees.—The semi-annual meeting of the Board of Trustees was held at Caldwell Hall on April 13th. In accepting the resignation of Bishop J. L. Spalding, the Trustees expressed their regret that his continued ill health prevented him from continuing to serve as a member of the Board.—The Report of the Treasurer was read and found to be satisfactory.—Dr. George Melville Bolling was appointed General Secretary of the University. Reverend Dr. Creagh was appointed Dean of the Faculty of Theology. Reverend Drs. Melody, Shields, Healy and Turner and Drs. Dunn and McCarthy were appointed Associate Professors in their various departments. Dr. Albert F. Zahm was appointed Professor of Mechanics and Associate Professor of Mechanical Engineering.—The Board authorized steps to be taken towards organizing a Department of Education in the University.—A Committee of the College Department of the Catholic Educational Association, consisting of Fathers Conway, Murphy and Delurey and Reverend Dr. Flynn, waited on the Board and presented a memorial begging the intervention of the Hierarchy of America in favor of Catholic Colleges. The Board appointed a Committee, consisting of Archbishops Farley, Moeller and Blenk, to consider the subject and to confer with a committee of the College Department at the annual meeting of the Association at Milwaukee in July.

Department of Celtic Languages and Literatures.—During the month of March Dr. Joseph Dunn, Head of the Department, delivered a course of public lectures in the Assembly Hall of the University, which were very well attended both by students of the University and visitors from the city. The subjects were : "Old Irish Verse," "The Iomramha, or Sea Voyages of the Ancient Irish," "The Tochmharca, or Courtships of the Ancient Irish."

The A. O. H. Scholarships.—On April 13th, Mr. Matthew Cummings of Boston, National President of the Ancient Order of Hibernians ; Mr.

P. J. Moran, National Director, and Mr. P. J. Haltigan, editor of the *National Hibernian*, called on the Rector of the University for the purpose of discussing the details of the plan to found Scholarships in Gaelic at the University. It is proposed to found Scholarships of \$500 a year, which will enable students to take a course at the University and to obtain a degree, the only condition in regard to the subjects selected by the scholar being that he shall follow at least one course in the department of Gaelic languages and literatures, and acquire a practical knowledge of Modern Irish. The scholarships are to be awarded by competitive examinations, the examinations to be held under the auspices of the local divisions of the A. O. H.

Gifts.—Portraits of George Washington and Christopher Columbus were presented to MacMahon Hall by Madame Pescia, and the department of American History in the same hall has added to its collection a copy of the *Ulster Times* containing an account of the funeral of George Washington and a facsimile of the Declaration of Independence, both presented by Mr. Robert Kennedy.—Mr. Fred. J. Brandle presented to the Mycological Department of the Herbarium a large collection of valuable specimens of Fungi.—Mr. Logan Bulitt, of Torresdale, Pa., presented to the Department of English a copy of Donnelly's *Cryptogram* and a set of Dickens' Works.

Dr. Egan Appointed Minister to Denmark.—Dr. Maurice Francis Egan, our Professor of English Literature, has been appointed by President Roosevelt United States Minister at Copenhagen. The University appreciates the great honor bestowed upon it by the selection of one of its professors to fill so exalted a position in the service of our country. At the same time it cannot but regret the loss of a teacher so eminent in his department, so beloved by all the students, and so intimately connected for many years with the life of the University. The academic career of Dr. Egan has been at all times beyond reproach. While occupying in English letters a place peculiarly his own he has endeared himself to a multitude of students from every state of the Union by close attention to the duties of his office, suavity and courtesy of manner, and constant devotion to the best interests of his numerous students. The University is proud that one of its sons takes his place among the most honored representatives of the nation, and is happy to bear witness to the loyalty and candor of his character, the laboriousness of his academic life, and the general esteem and affection that he enjoys on the part of its professors and students. He brings to the service of the State a varied experience of mankind, an equitable and righteous heart, a refined and disciplined spirit, a discriminating temper coupled with calmness of judg-

ment and patience of demeanor. Dr. Egan is too long and too favorably known among us as a model Catholic gentleman to need any further insistence on his merits. He bears with him to the good state of Denmark the affection of a host of friends, the esteem of his colleagues, and the respect of the entire community. We augur for him a long term of successful service to the State and at its end an approval no less hearty and sincere than that which the University hereby pays him.